

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVIII.

JACKSON, MISS., April 22, 1926

NEW SERIES
VOLUME XXVIII, No. 16

My Last April Appeal

What Baptists believe is evidenced by what Baptists bequeath. National ideals are commemorated by statutes, monuments, memorial buildings, and otherwise.

These cost vast sums of money. The people who believe in these ideals contribute cheerfully and liberally by means of taxation and otherwise.

Certain ideals distinguish Baptists from other People. Among those ideals are: regeneration prior to baptism; separation of church and State, and freedom of the individual and conscience in religious matters.

For these principles to endure, they must be propagated. They are not automatic or self-perpetuating. To perpetuate them, expenses must be incurred. These expenses must be met if we would expect those to whom the principles are introduced to deem them worthy of propagation.

The expenses, logically and of necessity, must be borne by those who believe in them.

How much the Baptist members of our churches believe in the above named principles will be seen on the first of May when the contributions from the April work come into the Board office.

The debts and other obligations are staggering. They are obscuring Baptist Beliefs.

We must advance if these principles survive. If we advance, the bills must be paid. We shall not long endure if debts continue to mount.

Those who believe in these principles should be shown that to live, the principles must be propagated; and to be propagated they must be properly financed. When this is done, you may count on the support from those who believe the principles. One more Sunday remains before the books close on the Southern Baptist Convention year. Get your funds in on time. Books close without fail April 30th. Fair warning.

Increase April contributions for 1923 by twenty-five per cent. This will save the Cause for this year. Mississippi Baptists must not fail, though all others should.

R. B. GUNTER, Corresponding Secretary

MEETING THE CRISIS

In reviewing the subjects for discussion in the various regional meetings of Mississippi, I note that practically the same subjects are to be considered in each meeting. One subject of interest is, "Are We Facing a Crisis in Our Denominational Work in the South?" Immediately following that is the topic, "What Can Be Done to Meet the Crisis?" I infer from this arrangement that the committee that prepared the program feels that we are facing a crisis in our denominational work. Doubtless each speaker who has answered the question suggested in the first topic will answer it in the affirmative. I am sure that every Southern Baptist who knows the facts concerning our work will readily admit that a crisis has been reached.

Need I remind you what a crisis is? It is the turning point in an important situation for better or for worse. Well do we know what this means in a serious case of pneumonia—that dreaded hour when a loved one is expected to take a turn for the better or for the worse. Well do we know what this means in a nation's history when that nation is brought face to face with issues of tremendous moment to all future generations. The American nation stood there July 4, 1776. This nation stood there again April 6, 1917. Who among us is seer enough to forecast the consequences of that decision to future generations? It was a fateful hour in Israel's history when the Savior from Olivet looked over the city weeping, and said: "Oh, Jerusalem, How oft would I have gathered you together as a hen doth her brood under her wings and ye would not; your house is left unto you desolate." Have Southern Baptists been brought to such an hour? Our leaders think we have; all who know the facts think we have.

I am asked to speak on how to avert the crisis. If we have really come to a crisis in our denominational work, we can not avert it. The only thing we can do is to meet it. The denomination can so meet the crisis as to command the respect of the world, as to vindicate Southern Baptist loyalty to New Testament Christianity, as to bring untold blessings to mankind, as to merit the special favor of Almighty God and the "Well done good and faithful servants" of the Master who has redeemed us. On the other hand the denomination can so meet the crisis as to bring down upon us the ridicule of others, as to turn a deaf ear to the Macedonian call for help, as to merit the judgment of the great Judge of all the earth. Think of Israel at such a crisis at Kadesh-Barnea in their world-service mission. They failed utterly. We know the sad story full well. You and I could hardly conceive of Southern Baptists deliberately accepting such an alternative.

In my judgment there are two ways of meeting the present crisis so as to merit the favor of God. First, by the principle of whole-hearted Christian liberality. If Southern Baptists universally could be brought to the high level of recognizing the obligations of Christian stewardship and placing such a part of their income in God's treasury as would adequately meet the needs of the kingdom, all debts on our Boards would be paid off forthwith and the means supplied greatly to enlarge our work in every foreign and home field. Authoritative statistics show that a tithe of Southern Baptist income is 150 million annually. If this were done our big problem would be the wise expenditure of the offerings of the churches. Can this ideal be reached? I fear not. Undoubtedly progress has been made by individuals in recognizing and accepting the obligations of Christian stewardship. Progress will continue amongst individuals. But our trouble lies in the fact that our denominational expenditures have run ahead of our denominational development in Christian giving. I do not believe that Baptists will meet the present crisis by greatly enlarging their gifts, except in individual cases. These will

be found here and yonder but the denomination as a whole will move toward the ideal of Christian stewardship rather slowly. Even though special gifts might be large enough to remove all debts from our denominational work—missions and schools and other institutions—our development as a denomination has not reached the point of sustained liberality of adequately financing our denominational work at home and abroad as projected at present. To meet the present crisis, therefore, by paying off all of our indebtedness and carrying forward the great work of the denomination on the present basis, or enlarging it, would be the most glorious way to meet the present crisis. Will I play the role of Little Faith by saying that I candidly believe that the denomination will not meet it in that way? You may put me in the class with Thomas, but I am facing facts and not theories.

The second suggestion I propose for meeting the crisis approaches it from two angles—readjustments and stewardship. I believe that our denominational work must undergo such readjustments as will enable us to finance it adequately with the funds which we are at present gathering from the churches. This policy will inevitably necessitate retrenchment at some points. Some of our leaders seem to feel that it would be an unpardonable blunder and a calamity to retrench. I do not so see it. Sometimes an army in its offensive gains positions which can not be held without great loss of life and military morale. If the Baptists of the South have enlarged their work to the extent that they cannot maintain it without continuously piling up debt on the denomination, the morale of the denomination will surely be undermined and our credit impaired. The business side of the Lord's work must be safe-guarded. Let no one think for a moment that I am censuring our Boards for the present condition of things. But we must come to the point of operating our denominational work on a sound financial basis, or disastrous consequences must inevitably follow.

The Mississippi State Mission Board has just passed through such a period of reconstruction and readjustment as I am suggesting. Six years ago that Board, in addition to its Sunday School, B. Y. P. U., W. M. U. and editorial departments, together with building program and pastoral support, had six district enlistment secretaries and something like fifty county missionaries. This fine organization in the ideal contemplated a missionary in every county in the state. To have maintained such an organization it would have been necessary to raise \$75,000 to \$100,000 a year more for State Missions than we have been able to raise. If our State Board had carried out this policy there would have been today on that Board an indebtedness of approximately \$500,000. Dr. Gunter and his Board foresaw the inevitable and readjusted the work accordingly. The county missionaries were first eliminated, the enlistment secretaries were later eliminated. I am not saying that these were not needed in our larger program for building up the kingdom in Mississippi, but it became a question of readjustment or hopelessly involving our State Board in debt, making it impossible for that Board to render the fine service to our state which they are doing today. Our Board is not hampered by debt. Our people are hopeful. I believe that the wisdom of this policy has been justified. All of our Boards, in my judgment, must hold their expenditures within the gifts of the denomination or retrenchment and disaster are sooner or later inevitable.

The second angle of approach in meeting the present crisis is greatly increased emphasis, in all our churches, on the obligations of Christian stewardship. The financial support of our great denominational causes must not be left to haphazard collections once a year. We have reached the point where sustained systematic Christian giving is an absolute necessity. In emphasizing Christian stewardship our Baptist people must

be constantly convinced of the worthwhileness of our great denominational objectives. One of the unfortunate things about our 75 Million Campaign was the shifting of emphasis from these great objectives to the payment of pledges. Many a pastor has confessed with humiliation that he had ceased to preach on Christ's passion for a lost world and had placed the emphasis on the payment of Campaign Pledges. Our people, in a measure, lost the sense of worthwhileness of these great phases of our denominational work for which Christ died. No plan for emphasizing the obligations of Christian stewardship can afford to overlook the great essential doctrines of the New Testament which portray the needs of a lost world and the remedy for its sin. The impulse to sustained systematic Christian liberality must touch these springs in the mountains of God's grace, or the streams of Christian giving will run dry.

What a strategic position the pastor occupies in leading his people to these heights and these springs in the mountains of God's truth. I once thought that our denominational leaders were too insistent on the pastor's being the "key to the situation". Through some failures, together with a modest measure of success, I learned that the pastor is both the lock and the key to the situation. In Mississippi there are pastors who have locked up their congregations from God's world program. The greatest opportunity of all times is before the pastors of the present generation, with those essential qualities of leadership, to lead their people valiantly in world conquest. Some are doing this gloriously; some are doing it moderately; some are failing to do it at all. What a tragedy!

Another important thing must accompany the proper emphasis upon Christian stewardship, if the springs of liberality continue to pour forth their life-giving water. Our people must be brought to so value the objectives of our denominational work as to give themselves constantly to prayer for these things. I have yet to find a person who prays consistently for the ongoing of the kingdom of God, who is not liberal in his gifts toward denominational causes. I do not believe it out of the range of possibility to lead a large number in every church to pray earnestly and constantly that the knowledge of God may cover the earth as the waves cover the sea. Great preaching and great praying alone can create the atmosphere conducive to sustained liberality.

Meeting the crisis by readjustments is the problem of our denominational leaders. Meeting the crisis with sustained Christian liberality is the problem of the pastor with the local church. I read here and yonder of pastors who have been able to lead great congregations to heights in Christian liberality. Why can't all do it? To answer this question would lead me too far afield from my topic. May I leave with you two thoughts? First, the present crisis must be met by such readjustments in our denominational work as will enable us to finance it out of the gifts from the churches, without a constantly increasing debt. Second, our Baptist hosts, as a whole, must be brought up gradually to sustained, systematic Christian liberality for the support of their readjusted work.

Dr. John F. Carter, an alumnus of Mississippi College and one time president of Clarke Memorial, becomes a member of the theological faculty of Mercer University in Georgia.

Some time ago we had a review of a book by Mr. Forrest of the University of Virginia on "Do Fundamentalists Play Fair?" Perhaps we gave it too much attention, as we learn that he is a Campbellite preacher who is employed by his own people to teach and is permitted to hold forth at the University of Virginia. He is said to be not taken seriously at home.

MEETING A REAL NEED WITH RELIGIOUS JOURNALISM

(By L. A. Myers, Publicity Director and Teacher of Church Publicity, Southwestern Baptist Seminary)

It is estimated that one third of the members of the churches of this country attend church, not at all, or only on special occasions. It is also estimated that 25% of this number, in their absence from church, would still get the message if that message was in print. Among Southern Baptists alone, this means nearly one quarter of a million people would be reached if we would but fully utilize the press. This is reaching only the indifferent. More important still is it to reach the masses of non-Christian men and women embraced in the reading public. They present a tremendously important challenge to our people.

Baptists have every basis on which to proceed. The Religious press is Providential. To impede its progress is to attempt to thwart a Divine plan. From Genesis to Malachi the Old Testament is replete with references to the publication of the Word, and turning to the New, one incorrectly interprets Christ's working methods if he does not see in them the utilization of the best publicity means available at that day. Journalism was the heritage of a religious people, and today, by our attitude—our failure to utilize, we are doing no less than gradually selling this birthright to a commercial world. The first utilization of the papyrus scroll was for religious purposes and many regard the Bible to be the first printed book. Those in whose hands it was placed must bear the responsibility if its publication and sale are supplanted by other books. Likewise, if we fail in the presentation of any part of its message by pulpit or PEN we shall be held accountable at the reckoning time.

The Book of Ephesians was printed in circular form and distributed to the church members throughout Asia Minor. This may be said to be the first news-sheet. Paul was its editor. What an eminent position the editors of our Baptist papers hold today! Paul was no less a writer than he was a preacher; our Baptist papers have no less a message to present than was presented in Ephesians. These facts help to magnify the great work of the Religious press, but we have failed at many points. Though first in the field, the religious writer with the religious paper is far in the minority among the writers and the papers of this country. The combined circulation of all the denominational papers would not approximate that of any one of a dozen national secular magazines. This is a fact to challenge the loyalty of our churches who have not embraced the denominational paper in their budgets.

So rapid has been the progress of secular journalism in all its avenues, that this progress, in some measure, has made the progress of the denominational press more difficult. Certain prejudices have arisen by reason of certain secular methods and these prejudices are now having to be broken. This condition has not been conducive to making easy work for our editors. Great numbers of our Baptists need to be educated to appreciate the press as an evangelical agency; educated as to how to co-operate; and educated to surrender the news. No field presents a more prolific source for news than does the Christian field. To train our people in this respect is one of the tasks to which the Southwestern Baptist Seminary, through its School of Religious Education, is now committed.

The time may not be far distant when men and women will be entering upon the profession of Religious Journalism. States and associations will be demanding Publicity Directors, and churches everywhere will be coming into a fuller appreciation of the importance of presenting their work through the press. When this time is at hand it will be a great day for our papers and for our denomination.

SUGGESTED CHAPEL LECTURES Vocational Emphasis Week—Southern Baptist Convention

April 19-24, 1926

Program for Monday

Speaker.....
Subject: "The Necessity of Individual Choice of a Vocation".

- I. Life consists of Choices;—especially Student Life.
- II. People of Prominent Profit are People of Positive Professions—(as in Who's Who).
- III. Advice helpful; but individual choice necessary.
- IV. Drifters never choose; choosers never drift.
- V. Choice, not Chance, a Sacred Obligation.

Scriptural Background

Deut. 30:19-20; Joshua 24:15-18; 1 King 18:21-39-40; Hebrews 11:24-25.

Some Suggestions for Speaker on Monday

1. You have little chance of being an exception as: Burbank, Edison, Ford, Helen Wills, Babe Ruth. They are one in 110 million in America.
2. No person, even those who love you most, can make the choice for you.
3. Psychological test, general intelligence tests, performance tests, not reliable for Vocational Guidance. Phrenology and Physiognomy are valueless like Magic, palmistry, clairvoyance, horoscope.
4. Specialization makes vocational choice most important today; but only get most enthusiasm from following God's plan and purpose.

Bibliography

"The Choice of a Career"—Evans & Brown, Methodist Publishing House, Nashville.

"Choosing Your Life Work"—Rosengarten.

"Vocational Self Guidance"—Douglas Fryer, Lippencott.

Each speaker should see the topics for the entire week.

Program for Tuesday

Speaker.....
Subject: "The Possible Fields and Your Choice".

- I. Every calling is Sacred.
- II. Many fields, but One is Supreme for everyone.
- III. Relate College Course to Future Field of Work.
- IV. Compare and evaluate in terms of the kind of service rendered; Labor, Business, Professions, Social, Altruistic, Religious.
- V. Choice DIFFICULT but NECESSARY, therefore POSSIBLE.

Spiritual Background

1 Tim. 4:14; 2 Tim. 1:6; Matt. 25:15-28; Romans 12:6-8; 1 Cor. 12:8.

Some Suggestions for Speaker on Tuesday

1. Analyze your ambition; high or low? Do not be ashamed of either; pure contentment is best pay and desired ideal.
2. Study self; family tendencies; studies preferred; studious or plodder; how spend spare time; inventive, musical; speaker; timid; mixer or "go getter"; hobby; organization; healthy; enjoy or fear responsibility; a sticker or discouraged; prefer mental or physical activity; work best at leisure or under pressure; imagination; memory for names, faces, facts, figures; orderly; conservative or impulsive; prefer indoor or out.
3. All fields hard if worth while. The thing that costs nothing is worth exactly what it costs.
4. My field should fulfill my highest impulses, and God's will for me.
5. The greatest need.
6. Greatest Survival value, survival after death.

Bibliography

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Each speaker should see the topics for the entire week.

Program for Wednesday

Speaker.....

Subject: "Individual Talents and Your Choice."

- I. All have Talents—Abilities.
- II. Your Efficiency, or Pleasure, reveals your talent.
- III. Versatility makes choice more necessary.
- IV. Talents unused are removed.
- V. Decide Your Talent and Decide Your Work.

Scriptural Background

1 Tim. 4:14; 2 Tim. 1:6; Matt. 25:15-28; Romans 12:6-8; 1 Cor. 12:8.

Some Suggestions for Speaker on Wednesday

1. To know capacity need not breed conceit. Challenge to serve should be accompanied with the inquiry, "What is that in thine hand".

2. (a) Knowledge of Self by serious study of self; (b) Careful study of various vocations that interest you; (c) Compare requirements of occupations with the qualities you possess and by process of elimination come to conclusion as to work in which you find maximum service, success and happiness.

3. Examples of qualities of mind:—Do you like to mix, or be alone; good at figures or language; memory for facts or figures; work better under pressure, or when plodding along; like to be ordered around or bear responsibility; prefer to take initiative or let others plan it?

4. "No two persons are born alike but each differs from the other in individual endowments, one being suited for one thing and another for another, and all things will be provided in superior quality and quantity and with greatest ease, when each man works at a single occupation, in accordance with his natural gifts". Plato (427-347 B. C.)

Bibliography

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"Choosing Your Life Work"—Rosengarten.

"Vocational Self Guidance"—Douglas Fryer, Lippencott.

Each speaker should see the topics for the entire week.

PROGRAM

Joint Seminary Banquet

Banquet Hall, Rice Hotel
Thursday, May 13, 1926

5:15 P. M.

Dr. W. W. Hamilton, Presiding

Prof. I. E. Reynolds, In Charge of Music

General Subject

OUR SEMINARIES AND THE KINGDOM

Invocation—Dr. Geo. W. McDaniel.

Special Music.

"What the Seminaries Have Done For The Kingdom"

(8 minutes) President E. Y. Mullins.

Special Music.

"What the Seminaries Are Now Doing For The Kingdom"

(8 minutes) President L. R. Scarborough.

Special Music.

"What the Seminaries Should Do For The Kingdom"

(8 minutes) President B. H. DeMent.

Special Music.

The Answer

HOW WE CAN ACCOMPLISH THE TASK

"Money"—Southern Alumni Association, (To be selected) (5 minutes).

"Men"—Southwestern Alumni Association, Prof. H. L. Carlson (5 minutes).

"Morale"—Institute Alumni Association, Prof. B. Locke Davis (5 minutes).

"WE CAN ACCOMPLISH THE TASK"

Joint Seminary Banquet Committee:

W. W. Hamilton, S. B. T. S.

L. G. Cleverdon, B. B. I.

L. R. Morgan, S. W. B. T. S.

The Baptist Record

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P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

If your paper is not reaching you regularly notify us and we will undertake to correct the matter.

Sunday, April 25, will be Decoration Day at New Zion. All day services and dinner on the grounds. Everybody come and bring some flowers.

Dr. W. B. Riley of Minneapolis has been invited to visit China with expenses paid in the interest of conservative teaching among missionaries and native Christians.

A reporter is hard up for copy when he cables across the Atlantic a news item about Mussolini climbing down a ladder backward. We never saw it done any other way.

There is a Campbellite church at Haines City, Fla., it is said, seated with rocking chairs. Some John the Baptist ought to take a crack at that bunch with his gospel rifle.

The Baptist, published in Chicago, says: "Meanwhile Chicago is looking into the mirror and is exhibiting signs of an impulse to resort to the bath tub". Good luck and good speed. The great lakes are at hand.

Southern Baptists are interested in mission work in Spain, which is said to be having a season of unparalleled success. There is a seminary at Barcelona with fourteen students; a bi-monthly paper is published.

Dr. R. Vann, one of the leading BBaptist preachers of North Carolina, lost both hands in a cane mill when a boy. Recently a fall resulted in breaking the bones in both arms and necessitating a stay in the hospital.

The Baptists of Southern Illinois, cooperating with the Southern Baptist Convention, elected Pastor J. M. Pepper of East St. Louis as their Mission Secretary and he has accepted. They begin a debt-paying campaign.

The Alabama Baptist has raised the question, rather late in the day, as it seems to us, as to the right of an individual Baptist to "offer a resolution at the Southern Baptist Convention touching the matter of faith". Did ever anything come before the Convention that did not somewhere originate with an individual Baptist?

An exchange says the Home Board employed last year 1,077 missionaries and served 2,381 churches and stations. We are not knocking but we should like to know how many other boards are claiming these same missionaries. We once heard of an old negro who said he counted all his pigs except one, and he ran around so he couldn't count him. We seem to have improved

on that until we can say some of them run around so fast that we count them twice.

A writer in The Christian Century humorously quotes a definition of a Baptist church as "one that will receive any person who consents to be immersed, and will continue to retain such person in full membership so long as the person continues to contribute to the financial support of the church". This same writer then advocates a Baptist convention which requires only the latter qualification for membership, namely, "Pay your money and get aboard".

We don't know whether there were people in Paul's day who opposed the taking of time by a council at Jerusalem to consider the question as to whether Gentile Christians should be circumcised. But they took the time and settled that question for good and all. Some of our latter day saints would have opposed it as taking the minds of the folks off the mission question. But Paul knew that if that question wasn't settled, there would be no gospel to preach. It's a good idea to get the stump out of the field.

A sample of lying liquor propaganda is in the statement made before the Committee of Congress the other day that there were many more automobile drivers arrested for drunkenness in 1926 than in 1913. Of course there were. There are probably a thousand times as many automobiles in 1926 as in 1913. A man can tell a lie and get by with it because people do not stop to think. Some don't even start to think. It is like saying that a thousand people are killed in railroad wrecks today to where one was killed a hundred years ago.

The man who says he believes in the virgin birth of Christ, but he sees no reason for insisting that others shall believe it, or that it shall be made a test of orthodoxy or fellowship, this man is in the same class with a woman who says she is faithful to her husband, but if her neighbor is not, it is not a thing to differ about or make a test of neighborliness. There is no such thing as being pure and at the same time being indifferent to purity in others. There is no such thing as believing the truth and being unconcerned that others believe a lie. Action and re-action are equal, opposite and simultaneous.

There are some scriptures that don't seem to fit in with the inclusive theology and ecclesiology that is popular in some quarters. We mean the theology of people who want all sorts of Baptists, rationalistic and orthodox to live under the same roof and pull in the same yoke. God speaks with approval of His Son who not only loved righteousness, but also hated iniquity. Paul exhorts us to cleave to that which is good, and to abhor that which is evil. Jesus said, "They that are not for me are against me". The great Judge will know the difference between sheep and goats. Jeremiah speaks with contempt of those who "have healed the hurt of the daughter of my people slightly, saying Peace, Peace when there is no peace". Jesus commends the church at Ephesus because they "hate the works of the Nicolaitans which I also hate", and because they cannot bear evil men, and have tried them which say they are apostles and are not and has found them false.

Once more let us direct attention to the fact that in 1922 the Literary Digest took a nationwide straw vote on prohibition. The process of taking this vote was far more careful, elaborated, and guarded than the recent so-called "straw vote" taken by the secular dailies. Over two million postcards were mailed to voters, including women of course, throughout the country. The return from Ohio showed a vote of 25,511 in favor of repealing or modifying the liquor laws to 20,285 in favor of maintaining the present status. If this straw vote had been worth

while it would have shown, of course, that Ohio was distinctly in favor of amending the present law so as to allow the sale of "light wines and beers." Yet two months later, in a Statewide referendum, Ohio gave a majority against modifying the present laws so as to allow the legal sale of beer and wine of 189,472! The Literary Digest's figures for California were 28,897 against prohibition and 15,565 in favor of it. Two months later California, in a Statewide election, gave a majority for prohibition of 34,000! In that same "straw vote" the figures for Michigan were 14,374 against prohibition to 11,207 in favor of it. Michigan, however, in a regular election voted against legalizing beer and wine by a majority of 207,620!—Religious Herald.

The Headquarters Committee of the Cooperative Program Commission met in Nashville April 9th. Members present: I. J. Van Ness, J. E. Dillard, J. T. Henderson, C. E. Burts, R. J. Bateman, J. T. Watts and Miss Mather. Representatives of Southwide interests presented their plans and needs. The percentages which will be recommended to the full commission at Houston are: Foreign Missions 50; Home Missions 22½; Relief and Annuity 9; Education Board 2; Louisville Seminary 5; Fort Worth Seminary 4½; Bible Institute 3½; N. O. Hospital 2; W. M. U. Training School 1; Negro Seminary ½.

The Committee thinks that after this year the business may be conducted with less machinery. It is recommended that for 1926-7 the Commission be composed of (1) the members of the Executive Committee of S. B. C., (2) Secretaries of Southwide boards and commissions, (3) presidents of Southwide institutions, (4) the state secretaries, (5) five representatives of W. M. U.

This commission shall appoint a headquarters committee to conduct the campaign, to consist of the secretaries of the five boards, presidents of the three seminaries, layman secretary, W. M. U. secretary, five members of Executive Committee, five state secretaries, to meet quarterly. The goal for 1927 was fixed at \$5,000,000 for Southwide objects.

A committee of three was appointed to suggest a plan for working out the present debt.

The Baptist Advance most sensibly says:

When a convention adopts a confession of faith it most emphatically is not undertaking to tell the churches what to do or how to run their affairs. It is only making known to the churches how the convention proposes to run its own affairs, and the convention is under obligation to do that very thing. Every Baptist (if he understands Baptist principles and practice) knows that no convention has any power on earth to impose its confession of faith upon even the smallest Baptist church in the land, and no Baptist convention ever adopts a confession with any such purpose.

The adoption of a confession of faith by a convention is just the opposite of trying to put something over on the churches. So long as a convention operates without a confession of faith it is in the finest sort of position to put something over on the churches. The convention under such circumstances can easily employ workers whose teachings are utterly at variance with the faith of the churches. But when the convention adopts a confession of faith it advertises to the churches and to the world what is the faith which it proposes to propagate. How anybody can see in such an action an effort to "put it over" on the churches is hard to understand.

Many discuss this matter as if the convention were actually trying to put something over on the churches. The fact is, that the churches themselves are demanding that the convention have its own declaration of faith so that they may know whether the gospel the convention is propagating is such as the churches care to prepagate.

JUDGED BY A LAW OF LIBERTY

Liberty is a great word with people nowadays. It has always been specially popular with Baptists; and today comes dangerously near being the biggest word in the Baptist dictionary. Some Baptists are saying it is the one fundamental doctrine of Baptists, the one thing that makes a Baptist and is his sole and special distinction. We will get over this mania after a while, but it is going strong now. We do not mean to speak deprecatingly of liberty. We are very fond of freedom and are willing for everybody else to have his full share of it. But there are some limitations to liberty, and some other words in the Baptist vocabulary that sound as sane if not as sweet.

James spoke of a "law of liberty". That does not mean the same as a liberty of law, or liberty under law, or liberty guaranteed by law. But it does mean a rule of conduct that permits personal liberty and results in liberty. It is a liberty-producing law. It expresses the heritage of a Christian as distinguished from a Jew or an adherent of any other religion. It means that his conduct is not controlled from without by constraint of external authority, or by fear of punishment, or inspired by hope of reward. It means that his conduct is the free and untrammelled expression of an inward impulse, the stirring of love in the heart, the promptings of a soul righteous before God. Because of this freedom his conduct is a true expression of his inmost self, his real character.

Therefore he may be properly "judged by a law of liberty". Judgment based on his behavior is just; because he is really and truly revealed by his conduct. This is true whether we speak of the judgment of men or the judgment of God. Of course men's knowledge is imperfect and they are sometimes prejudiced, but in the main their judgment of a man who acts freely is correct.

Now James urges that we are to "so speak and to so do as men that are to be judged by a law of liberty". Our conduct is revealing our character; remember that. We had best keep an eye on it ourselves for other folks will and God is doing so. And in the day of final judgment we will be assigned our places by "ye did it", or "ye did it not".

How does this "law of liberty" work practically among Baptists, among us who claim to be the champions of liberty and proto-apostles of freedom? We insist that we are not under law but under grace. We are not being good and doing right because we are afraid we will be punished or sent to hell if we don't. We are not working our passage to heaven. We are going there because we belong there. Now Methodists and Campbellites and Catholics say "If you don't look sharp and walk straight you won't get there". We say we are different. We are advocates of a "law of liberty". We sing "Free from the law, O happy condition". We are free from the law of death and sin. And we are going to be "judged by a law of liberty". Is our conduct better than those who are still all their life time in bondage to fear?

We will have to answer "Yes—and No". We believe that these Baptist people do in many things strive more earnestly and honestly to please God, than do people whose salvation depends on their works. We take the Bible literally and try to adhere to it strictly. We do not haggle about essentials and non-essentials. We sing "I'll go with him, with him all the way". We do not try to tone down or explain away the scriptures. We do not try to substitute "something just as good". We hear Paul saying, "Now I praise you that ye remember me in all things, and hold fast the traditions even as I delivered them unto you". And then we hear him say, "But".

Now it is that "But", or what is behind it that troubles us. There are some things that

trouble us about these liberty loving Baptists. Do you know that the folks who exact a certain standard of conduct by rule are ahead of us in some things? When it comes to per capita giving our Baptist people are badly behind. We do not assess them and enforce payment, but a Methodist gives more to benevolence than a Baptist does. Somehow we are not living up to our law of liberty by which we are judged. Why should not a free Baptist give as much to God as a Mormon or a Seventh Day Adventist who is taxed a tenth of his income?—Why?

Another thing: A Methodist preacher is compelled to go to Conference or he loses out with the powers that be. A Baptist is a free man; he does as he pleases, and most of them please to stay at home and attend to their own business, instead of going up to the Convention to attend to the Lord's business. This thing of freedom is a great boon, and we are eternally for it. But remember that it carries some dangers with it. We are free, but we are judged by a law of freedom. We will have to account for the extra privilege of freedom which is our heritage. We are to stand fast in the freedom with which Christ hath set us free. But we are to be careful that we do not use it as an occasion to the flesh, abuse it to our own injury and shame.

SOUTHERN BAPTIST CONVENTION MESSENGERS ATTENTION!

The Southern Baptist Convention, and the Woman's Missionary Union, auxiliary to the Convention, will meet in Houston, Texas, May 10-17th.

From the great number of requests that are coming in for reservations, it is believed by the Committee on Entertainment that not less than 10,000 Baptists will come to Houston for this Convention. The Baptists and the people of Houston generally, are anxious that all who come shall have royal entertainment. To make sure of this, the committee must ask that the messengers and visitors who are asking for reservations in the hotels consent to share their room with some other messenger. When writing for your reservation, please do not ask for single rooms from our first class hotels. In most of our hotels single beds are used where two persons occupy the same room. The committee also asks that messengers limit their reservations to one hotel. In one or more instances our hotels report that the same person has made as many as five separate reservations in five different hotels, all for the same party. In such cases the hotels will promptly cancel all reservations held by these persons.

The committee urges messengers to make their reservations without delay. In order to hold your reservation in force, please advise your hotel a day or two before you arrive, the date of your arrival.

For all information regarding reservations in hotels or private homes, address your communications to Southern Baptist Convention Headquarters, Baptist Hospital, Houston, Texas.

—W. D. Lyerle,
Chairman Committee.

MISSISSIPPI'S EVOLUTION BILL

The following is the message of one of the leading physicians of the South to the Governor of Mississippi:

There is not one word of truth in the statement that the fundamentals of evolution are necessary to a proper understanding and pursuance of medical studies. Evil will be the day when medical men shall become advocates of the theory of evolution.

I am a native Mississippian and proud of the fact. I will be prouder still if the anti-evolution bill before you becomes a law through your signature. I have been a student of medicine fifty

years, and taught in medical department of one of the greatest universities of the South for twenty-five years. Study of evolution would hinder and not help the study of medicine in any of its departments. The fundamentals of evolution are shifting sands and the superstructure is made of hay and stubble.

Mr. A. V. Hays, Secretary of the State Teachers College at Hattiesburg, died April 3, of double pneumonia.

Captain Frost, who has had charge of the Seamans Institute of the Southern Baptist Convention, died recently at Jacksonville, Fla.

Dr. J. D. Franks is assisting Pastor G. S. Jenkins in a meeting at Forest. He has just sent in a good list of subscriptions from Columbus.

We are sorry to lose Brother A. M. Nix, who goes from Belmont to Guin, Ala. He gives the name of Brother T. S. Smith as chairman of the pulpit committee at Belmont.

"Discovering Diamonds in Mississippi" is a playlet the Presbyterians are presenting in various places in the interest of their million dollar campaign for education. It pictures the work and life of their schools.

A negro church in Arkansas is said to have two oil wells on its property and declared a dividend of \$34.76 to each member. Evidently this church was not dedicated to the Lord, or else somebody is getting God's money. "There are others."

Pastor J. J. Mayfield of Canton has welcomed 25 new members into the church in the last three months. They come every Sunday. Recently he had a section of the B. Y. P. U. of First Church, Jackson, to give a program which was very much appreciated.

Florida Baptists have a movement on foot to establish a Baptist Assembly Ground at Umatilla, and will ask the Southern Baptist Convention to cooperate. We seem to have had a good sized job on our hands to make the one go that we have at Ridge Crest, N. C.

An exchange says: "In one district in Africa there are 20 churches with 2,000 members, not one of whom has ever seen the face of a foreign missionary. They were won to Christ by the efforts of native evangelists who are going about preaching without pay".

Pastor J. B. Quin writes:

The church at Bassfield has just let the contract for a \$15,000.00 building. It is to be built of brick and will have a seating capacity of 800 and 20 Sunday School rooms. We hope to be in it by the 15th of August.

Dr. C. E. Burts has been called to the care of a church in South Carolina, his native state, and it is thought he will accept. Some think it a good time to discontinue the office of Campaign Director, which he has held. Mississippi Baptist Board has already voted to withdraw its financial support.

The Southwestern Texas Baptist says we cannot afford to reduce the size of the Southern Baptist Convention, for it is of great inspirational value. To reduce the size would be like reducing your congregation to fit your building rather than increasing the size of the building to accommodate your congregation. We cannot afford to meet less often, for that is like a church going from full time to one-fourth time. The Texas editor suggests that our people will have to do more of their deliberating in the newspapers henceforth.

THE SOUTHERN BAPTIST HOSPITAL

By Louis J. Bristow, Superintendent

The Southern Baptist Hospital has been opened four weeks and has admitted 259 patients. We have received many words of gracious appreciation from those who have received the benefits of the Hospital's service. The following letter received by one of the young women in the office illustrates the general attitude of those who have had the privilege of fellowship of the Christian ministrants amongst our nurses:

"Tell anyone who may remember me that I have the most pleasant memories of my short stay in the beautiful new Hospital, and I feel assured that a splendid career of service is opening up for it. I am sending you a few little gifts to distribute for me to some of the nurses who were so kind to me."

It was the Easter season and the gifts were beautiful little boxes of Easter eggs—mementoes of the pleasant and delightful memories.

OBLIGATIONS TO BE MET BY THE EDUCATION COMMISSION BY THE FIRST OF JUNE 1926

Note and Interest Clarke College.....	\$ 6,200.00
Balance on current expense Clarke College.....	2,500.00
Balance on current expenses Blue Mountain College.....	7,500.00
Current expenses Mississippi Woman's College.....	10,000.00
Interest on bonds Mississippi Woman's College.....	3,000.00
Interest on bonds Mississippi College.....	6,000.00
	\$35,200.00

At present there is not a cent in the bank to meet these obligations as and when the same shall become due.

Since Mr. B. B. Jones has come to the rescue of Blue Mountain College in such a heroic manner, the completion of our plan for the standardization of our colleges seems assured, provided the contributions of our people through the Unified Budget are sufficient to pay interest on notes and bonds and retire same at maturity as well as to pay the current expense funds pledged by the Convention to Clarke College, Blue Mountain College and Mississippi Woman's College.

If we fail to meet the above, the whole plan fails. In addition, the good name and credit of Mississippi Baptists will be greatly impaired.

If Mississippi Baptists will contribute \$250,000.00 through the general budget in April, the Education Commission will receive enough, as its part, to discharge all these obligations and enough over to insure the retirement of Mississippi College bonds in the fall.

May the Lord move our people to do their best this month.

—D. M. Nelson,
Executive Secretary.

Dr. A. C. Cree, Mission Secretary of Georgia Baptists, had a brush with the flu, which took him to the hospital.

It is better to write for the Record an account of a revival meeting after it is over, just after it is over. We once knew a preacher that wrote an account of his evening service in the afternoon before so as to have it ready for the next morning's paper. We sometimes get a write-up of a meeting beforehand, telling what is going to be done. It sounds better if written after it happens. Smart reporters for secular papers often imagine they can write an account of a religious gathering beforehand by a glance at the program. Almost any reader can discover that he wasn't there. As the small boy says, "Do it, and then talk about it."

THE EVOLUTION ISSUE WILL COME UP AT HOUSTON

(Announcement by Selsus E. Tull)

Southern Baptists face a critical condition. This condition has been brought about by the world-wide agitation over the Evolution Question and its contingent evils. The moral responsibility forced upon Baptists because of this issue can not be evaded or finally escaped. The Evolution question today pervades the religious realm.

The particular condition in respect to this issue in which Southern Baptists find themselves presents itself in a two-fold aspect—an internal aspect and an external aspect. The internal aspect involves the fellowship of the Convention. Southern Baptists will never again know real harmony among themselves until this issue is settled. The man who does not see that is blind. The external aspect involves the moral obligation which Southern Baptists owe to all men to proclaim their attitude on this issue which strikes so vitally at the integrity of the Bible and the supremacy of the Divine Christ. If Southern Baptists expect to articulate their moral influence in the present-day battle with unbelief, their position on this issue must be settled. The man who does not see that needs his sense of accountability renewed.

Out of a prayerful desire that Southern Baptists might pass successfully the present crisis in their own fellowships and discharge their expected duty before all the world, the following method of presenting the issue before the Houston Convention has been promoted. It is now released through all our denominational papers in the spirit of wide-open confidence in order to disarm every possible question of propriety in the case.

The names attached to the proposed declaration, as given below, are sufficient to refute completely that there is any sectional, partisan, or factional design in this announcement. Every man on this list is known, beyond question, for his loyalty to the Baptist Faith and to the Convention Program.

It is the unquestioned privilege of any Baptist to announce before hand his intention to present to a Baptist body with which he affiliates an item for consideration. Acting within this liberty, and in keeping with every Baptist courtesy, precedent, and propriety, these Brethren thus make known to all concerned this plan to ask the Houston Convention by direct vote to go on record once and finally on this divisive and determining issue, which has never yet been presented to the Convention disconnected from other matters and freed from entangling debate.

Every body realizes that this issue has stirred the Convention as nothing else has in a generation. All the great common-cause interests of Southern Baptists demand that the unsettled feeling among our people over this question be put at rest. Peace within our own ranks in this pressing hour is the only hope of mastering our tasks. This announcement will serve to settle in all minds the way and the wording of a declaration that will be presented to the Convention. It is hoped that this will clear the atmosphere and relieve all anxiety or apprehension that something radical or partisan growing out of past discussions might be introduced.

Shall not the Convention face this issue on its merits alone and say in clear words what we all believe? Shall not the Convention do by simple vote what must be done to solve the present situation so that our Convention can go about its great tasks freed from further consciousness of a divided mind lurking among us? Read carefully the following proposal with the signatures attached:

"A Declaration On The Evolution Issue"

"In view of the wide-spread agitation over the Theory of Evolution as it is made to relate to the Bible account of Creation, and in view of the moral responsibility resting upon Southern

Baptists to declare their position in positive terms on the religious issue that the Evolution Doctrine has brought about, Therefore, The Southern Baptist Convention, assembled at Houston, Texas, hereby affirms its full and unqualified acceptance of the Bible account of Creation, recorded in Genesis, as being a record of literal history, given by Divine inspiration to Moses, and we repudiate as un-Scriptural and scientifically false every claim of Evolution that declares or implies that Man has evolved to his present estate from some lower order of life."

* * *

We whose names are signed below feel very sincerely that this grave issue should be once and finally disposed of by action of the Convention as a mass expression of Southern Baptists. We feel that the vast majority of the members of the Convention endorse at heart the above statement, and it is our desire and hope that the above affirmation may be promptly adopted by the Convention, and that such action may be taken without discussion or any agitation that would distract the mind of the Convention from a prayerful and harmonious consideration of its great Missionary, Educational and Benevolent enterprises.

J. S. Rogers, Arkansas E. F. Adams, Kentucky
F. M. Masters, Arkansas L. T. Hastings, Louisiana
W. S. Leake, Virginia Geo. L. Hale, Missouri
Ben W. Thompson, Ga. R. Peterson, New Mexico
J. B. Rounds, Oklahoma T. W. Calloway, Tenn.
R. C. Miller, Missouri Geo. W. McCall, Texas
John A. Huff, Louisiana Robert G. Lee, S. Caro.
R. L. Motley, Alabama J. D. Adcock, Florida.
W. P. Throgmorton, Ill. T. W. Gayer, Louisiana
P. I. Lipsey, Mississippi C. C. Morris, Oklahoma.

BAPTIST SCHOOLS AND CHRISTIAN CULTURE

By Christian culture we do not mean scientific and classic lore. Nor do we mean mastery of all the modern technique of material efficiency. We mean education and training which move within the orbit of Bible study and Biblical science.

This will include adequate knowledge of the teaching of the various books of the Bible. It will include adequate grasp of the great doctrines of the Bible and the outstanding theological statements. It will include some of the history of Christianity and of such applied Biblical science as tends to make more clear the message of the Bible.

We believe that Christian Apologetics and Christian Evidences, together with some other elements of Bible study, should in every Baptist school in the land be in the hands of one of the ablest professors in the institution. Not only so. This study should be so articulated within the required curriculum, in the matter of credits and so forth, that it will command the respect of students. For a Baptist college to make great requirements in regard to chemistry, for instance, and about one-fifth the requirements in regard to Bible study, will indubitably lead the undergraduates to think there is really not much to learn about the Bible and its revelation that is worth while.

The Bible is the Book of Christianity. Shall the people of Christ be less concerned to use their brains to the end that they may understand the revelation of the eternal God and that they may know how to recommend it to a sinful world, and defend it from its enemies, than the world is keen to understand and they themselves are keen to understand wisdom of the world? We believe our Baptist schools are seeing and preparing to use their opportunity in the field of Christian Evidences and Bible teaching. By magnifying this they will arouse the loyalty and support of our Baptist churches and parents to an extent not otherwise possible or merited.—Western Recorder.

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

A TRUE STORY

of

A MISSISSIPPI TITHER

"Wife, I am not going to hear Pastor Hilderbrand any more."

"Oh, my dear! What on earth has come between you and Pastor Hilderbrand?"

"Don't get excited, Malinda! Nothing personally has come between Pastor Hilderbrand and me, but I am tired of this everlasting and ever-recurring question of tithing. You know, our pastor has come to the point in his ministry when it seems utterly impossible for him to preach without romping and cavorting about the tithe. It is tithe! It is tithe! It is tithe! He never preaches, I had better said—he never tries to preach, without bringing in the tithe!"

"Husband", said Malinda, "there is no occasion for you to have your feelings ruffled over this. We are not tithing, and, husband, where are we getting to? Look at our crops in this community. It looks now that we will make very little. Moreover, we are in the poorest circumstances we have ever been in all of our married life. Everything we touch seems to turn to ashes. We are making little progress, and I am persuaded that something is wrong, radically wrong, with us. Then, there is that Seventy-five Million Campaign pledge unpaid. I am persuaded in my own mind that had we been tithing this would have long since been paid. I have a conviction that the Lord has been collecting. You know, we have a scripture that runs like this, 'He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully'. Now, listen, is it not true that we have been sowing sparingly for the Lord? and we need not expect very much so long as we continue withholding from Him."

"I remember, too, that the prophet Haggai said many, many years ago: 'Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith Jehovah of hosts. Because of my house that lieth waste, while ye run every man to his own house. Therefore, for your sake, the heavens withhold the dew, and the earth withholdeth its fruit. And I called for a drought upon the land, and upon the mountain, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and all the labor of the hands.' And, then, listen, to what the prophet Malachi has to say: 'Will a man rob God? Yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye rob me, even this whole nation. Bring ye the whole tithe into the storehouse that there may be food in my house and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground'. Husband, you know I have been thinking a lot here of late about these messages, which God spoke through His prophets. I have just about reached the conclusion that what was true of Israel is likewise true of us today. In other words, I believe that these scriptures are just as applicable to us as they were to God's people in those days of long ago."

"Yes, I see you are considerably infected with that tithing question too. It's all bosh! There is not a thing in it. I'm sick of hearing it."

"But, husband, look at Davis Chapel and the Davis Chapel community. Have you not noticed how much better they seem to be getting on in their church work and community than we are? And, you know, those Davis Chapel people are nearly all tithers. There must be something after all to this question of tithing."

"Tut, tut, not a thing to it, Malinda, not a thing to it."

The conversation ended, and the day passed. Supper being ended, Deacon Harrell and Malinda retired for the night. The next morning found them sitting at the breakfast table, sipping the steaming coffee, the aroma filling the breakfast room. Looking over his glasses, Deacon Harrell remarked, "Malinda, I am going to make a lumber deal today with Deacon Sam Rogers, and I have been thinking since we were talking on yesterday about that matter of tithing, and I have decided that I am going to tithe whatever profit I may make on the deal—if I make any. What do you think of the idea?" Malinda's face brightened, and she exclaimed, "Good for you, good for you, my husband!"

"Well—Malinda, do you know I have been thinking and praying a bit over this question, and I have just about come to the conclusion that perhaps Pastor Hilderbrand has been preaching the truth after all. Anyway, I have decided to give it a trial."

The breakfast being finished, Deacon Harrell arose from the table and bade Malinda goodbye for the day, stepped into his Buick Six and was off for the day. The lumber deal was made with Deacon Sam Rogers. The net profit of the day's transaction netted \$300.00. The tithe of this was \$30.00, which was enough to pay the balance on the Seventy-five Million Campaign pledge. This seemed to Deacon Harrell a tremendous sum. There was conflict in his soul, but he won the victory over selfishness and paid the pledge in full.

The next morning found Malinda and her husband quite happy over their new found joy, the joy that can come only through unselfish service and loyalty to Jesus Christ. The morning meal being over, Deacon Harrell arose and remarked, "That he was going to put over another lumber deal today, and whatever the profit might be he would tithe as on the day before". The day passed and the deal was made with a net profit of \$500.00. Another struggle ensued, but was much more easily overcome than on the previous day, and the \$50.00, which was the day's tithe, was put into the tithing fund. The victory was complete. Deacon Harrell was now a confirmed believer in the question of the tithe.

This was but the beginning of a new day for Malinda and her husband. Cotton planting time was drawing near, and they had agreed that one of the best acres of land on the farm would be planted for the Lord. The acre which was dedicated to the Lord produced one and one-fourth bales of cotton, which brought them in a revenue of \$200.00 in cash for the Lord. This was \$165.00 more than they had given the previous year for all Kingdom causes. They decided to plant more for the Lord the coming year, and to continue practicing tithing the rest of their days.

This is a worthy story, and should convince everyone who does not believe in the tithe that the promises of God are literally fulfilled to those who put Him to the test. May the Lord use this story to convince many, and lead them to honor the Lord with their life and substance.

REGIONAL MEETINGS A SUCCESS

The Workers Regional Meetings, which began on April 1st, and closed on April 9th, were the most successful meetings of the kind we have ever had. The weather was ideal most of the time, and the attendance was good in most instances.

Judge John W. McCall, of Memphis, was with us at Laurel and Brookhaven. Judge McCall is a very interesting and inspiring speaker. He brought our people some fine, helpful messages, which were thoroughly enjoyed by all. This is the first time we have had the privilege of having this splendid layman and Christian statesman with us, but we hope it shall not be the last.

Dr. J. T. Henderson spoke at Newton, Moorhead and Clinton. Dr. Henderson was at his best, bringing us some very inspiring messages. No one can listen to Henderson without feeling in his heart that he wants to be a better steward for the Lord. Dr. Henderson, in my humble judgment, has done more to promote a finer fellowship between the laymen and pastors, and arouse our people to greater activity in the kingdom, than any other individual in the Southern Baptist Convention. May God continue to use this consecrated layman for larger things.

We were without a visiting speaker in the Senatobia and Tupelo meetings, Dr. Gunter and the writer discussing the subjects which had been assigned to Dr. C. E. Burts, who was unable to be with us.

Now, since the meetings are over—what shall we do with the information and inspiration we gathered from these meetings? Let me urge every layman and every pastor to pass whatever information and inspiration he may have gotten on to their respective churches, gathering strength and momentum for rounding out the \$250,000.00 goal for April. Let me also urge every church and every individual to do his best for the whole program during the closing days of April. We should reach the \$250,000.00 goal, and thus assure the success of the 1926 Program.

—J. S. Deaton, Director,
Stewardship and Budget Department.

Two pastors are using methods a little different and apparently with good results. Brother G. S. Jenkins at Forest is using pictures on a screen on Sunday night to illustrate his sermons and finds that they get the attendance and the attention of the people. Pastor Hall at Fernwood has a question box into which anybody is permitted to drop a question about matters on which he wants further light; these questions being answered at a later service. With the good common sense which these men possess there is no reason why these experiments should not do good. Of course there is a difference between driving a horse and letting him run away with you.

Dr. Dick of Princeton University says:

There is no book in the world that has been handed down as has the Bible, and we today study every consonant of the Bible. There are 29 kings of Egypt, Israel, Judah, Moab, Damascus, Tyre, Babylon, Assyria, Persia; ten different countries mentioned among these 29 both in the Bible and on the monuments, so we can trace them. Every one of these is mentioned in the Bible as king of the right country. Every one of the 29 is mentioned in the correct chronological and synchronous order. Remember, some of these kings reigned, like Rameses II, for 62 years, some for two months. If you were going to write the history of this century, and had to get those little kings in the Balkans and Germany and Austria and Italy down right in the synchronism and in their relativity, you would find a big problem. But the Bible has its kings right.—Ex.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, *President*, Clinton
 MRS. R. L. BUNYARD, *1st Vice-President*, Madison
 MRS. P. M. DOUGHTY, *2nd Vice-President*, Shaw
 MRS. JOHN W. BROWN, *3rd Vice-President*, Tupelo
 MRS. E. R. SIMMONS, *4th Vice-President*, Meridian
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 MRS. L. L. TOLER, *6th Vice-President*, Gloster

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 MRS. HENRY F. BROACH, *White Cross Work*, Meridian
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 MISS M. M. LACKEY, *Treasurer*, Jackson

OTHER MEMBERS EXECUTIVE BOARD

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Echoes From the Convention in Laurel

"Surely the Lord has been with us from start to finish."

"The Convention was great. Our crowd has organized a team to tell all the societies about it." (Mrs. G. C. Hodge.)

"We got home Friday at 3:45, not one bit travel worn. And so happy over the wonderful Convention." (Auto Party from Charleston.)

"I have never heard greater addresses in any Convention." (A Pastor.)

Echoes are resounding all around us. Indeed one would judge that each one who attended the Meeting received blessings untold. Space forbids our giving more this week; but you shall hear from others through our Page. It is necessary to give the space this week to the announcement of our District Meetings and to information concerning the Convention in Houston. But we are all grateful to our Heavenly Father that the good things He sent us are of lasting worth. How we do praise Him for His goodness and loving kindness.

District Meetings

- District 1: (Time and Place to be given later.)
- District 2: Clarksdale, June 15-16.
- District 3: Amory, June 17-18.
- District 4: Macon, June 3-4.
- District 5: Poplarville, June 10-11.
- District 6: Brookhaven, June 9-10.

Let us begin right now to plan and pray for our District Meetings. Each one should be represented by each local society in each District.

Delegates and Visitors to Houston

The Nominating Committee at the State Meeting had sent in to their Committee names sufficient to take up our list of 39 delegates. But sometimes a sister finds it not possible to attend the Convention, after planning to do so. If there are sisters who intend to go, we ask that they send their names to this office at once, so that in case some fail we may be able to complete our full quota of delegates.

On To Houston!

The coming of spring brings little change in "heavenly Houston" where summer smiles all winter but to "Baptist Houston" these spring days are heralds of the approaching May time when it will be our joy to entertain you in the annual convention.

For months over two hundred of our faithful women have been planning and working for your comfort and pleasure while you are here. It has indeed been a labor of love. So efficient and loyal have these committees been that when the annual meeting opens we should be ready for you.

We know you will love our city, so charged with the spirit of progress which is the heritage of Baptist women—so gloriously beautiful in May that anyone would be inspired to call it "heavenly" so challenging in its great opportunity as a field of mission service to people of every land through our port.

You will be glad to assemble in the beautiful new auditorium of the First Baptist Church.

To the end that your stay here may be honoring to Him whom we serve we have been much in prayer. We call on you to join us so that in the joyous, busy days ahead, we will feel that "Closer is He than breathing

And nearer than hands and feet".

—Mrs. W. M. Harrell, Houston, Texas,
 Hostess Chairman.

Data Concerning W. M. U. Registration at Houston, Texas, May 10-12th

Registration at Houston, Texas, for delegates, visitors and women missionaries to the W. M. U. annual meeting will open at 9:00 A. M. on Monday, May 10th, in the basement of the First Baptist Church, corner of Main Street and Lamar Avenue. It will continue at this church until 7:00 P. M. that Monday night, opening in the same place at 8:30 A. M. on Tuesday morning.

When the annual meeting opens in the First Baptist Church at 9:30 A. M. on Tuesday morning, registration will be suspended until the close of that session, to be resumed at the noon hour. As each delegate registers she is given a large envelope containing among other things her badge and program. It is earnestly hoped that every W. M. U. delegate and visitor will register as soon as possible after arrival in Houston. Any unregistered delegates who reach the First Baptist Church during one of the sessions will be seated in the special section reserved for unregistered delegates. Upon adjournment of that session they will be expected to register, as no delegates or visitors will be registered during any session.

Each state is entitled to only thirty-nine delegates, not including the state W. M. U. vice-president. The thirty-nine cards for each state are sent to the state W. M. U. vice-president, who distributes them according to the policy of the given state. The vice-presidents or their accredited substitutes will be at the registration tables in Houston so that any delegate who has not received her card may be properly identified.

The number of visitors is limited only by the large auditorium of the church, where all the W. M. U. sessions will be held except on Monday night, 8:00 P. M., when the session in the interest of the W. M. U. young people's program will be rendered. The young people's session will be held at the City Auditorium. Reserved seats, but not according to states will be held on Monday night until 7:45 P. M. for registered W. M. U. delegates. After 7:45 P. M. all seats in the auditorium will be open to visitors and delegates alike. No cards are sent to the states for the visitors, such cards being secured at the registration tables in the basement of the First Baptist Church.

Visitors arriving after a session has opened will be seated by the ushers in the regular visitors' section. Upon adjournment they will be expected to register, at which time they will receive their badge and program. Every delegate and visitor is urged to take time to write very legibly her full name and address, visitors being expected to enter on this registration card wheth-

er or no they wish a copy of the minutes of the meeting.

From the state leaders the state badges are to be secured by both delegates and visitors. All who go to Houston are urged to wear their state badges as the official badges to be secured upon registration in Houston do not bear the name of any state.

—Kathleen Mallory,
 W. M. U. Corresponding Secretary.

Information for Houston

Rest Rooms

In the basement of the First Baptist Church, Lamar Avenue and Main Street entrance.

First floor City Auditorium, Capitol Avenue entrance.

Registration

In the basement of the First Baptist Church, Lamar Avenue and Main Street entrance.

Lunch Places

Lunch places near First Baptist Church for Tuesday and Wednesday as follows: On third floor Sunday School Building, First Baptist Church, W. C. T. U. serving. Plates 50c.

At the First Presbyterian Church, one block north on Main Street.

Rice Hotel

Located at the northeast corner of Main Street and Texas Avenue. Entrances on both streets.

First Baptist Church

Located at the southeast corner of Main Street and Lamar Avenue. Entrance for registration on Lamar Avenue.

City Auditorium

Located on southeast corner of Texas Avenue and Louisiana Street. Entrance on Texas Avenue, Louisiana Street and Capitol Avenue.

Exhibits

Exhibits at the City Auditorium, first floor Louisiana Street entrance.

Number of Bureaus of Information—Three

Rice Hotel Mezzanine Floor.

Bender Hotel Lobby.

First Baptist Church Lobby, Lamar Avenue and Main Street entrance.

Writing Room

Basement of First Baptist Church, Lamar Avenue and Main Street entrance.

First floor City Auditorium, Capitol Avenue entrance.

City Auditorium Entrances

Texas Avenue; Capitol Avenue and Louisiana Street.

Texas Avenue main entrance.

On leaving Atlanta to take a new pastorate in St. Louis, Dr. M. Ashby Jones was honored at a public meeting of five hundred Atlanta Negroes by the presentation of a handsome silver pitcher, as a token of the confidence and regard of the colored group. A number of speakers assured Dr. Jones of their deep appreciation of his contribution to the cause of interracial justice and good will. Both Dr. and Mrs. Jones have been active in the local and state interracial committees and Dr. Jones is chairman of the General Commission.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Columbia's Line-Up

The Columbia church has set up the General Organization and now seven unions which meet each evening at the same hour, one hour before the evening preaching service. The General officers are: Director, Mr. Errol Smith; Associate Director, Mr. G. I. Stockstill; General Secretary, Mr. I. B. Purvis; The Leaders for the Primary union (Sunbeams), Miss Ruth Hathorn and Miss Mary Lawrence; Junior No. 1, Miss Ruth Callahan and Mrs. S. Dale; Junior No. 2, Miss Dorris Smith and Mrs. G. I. Stockstill; Intermediate No. 1, Miss Lucile Hathorn; Intermediate No. 2, Prof. S. M. Crain; President Senior union, Mr. Clyde Wells; President Adult union, Prof. S. B. Hathorn. This well organized Training Department means that the church is co-ordinating the training department with the other departments of the church. This is what all of our churches will do eventually, so why not NOW?

Davis Memorial Organizes Another Junior Union

The efficient B. Y. P. U. Director of Davis Memorial church, Jackson, announces that they have organized another Junior B. Y. P. U. in their church with Mrs. L. C. Bowers as Leader. They have named their union after the leader and call it the Bowers Union. Mr. Talbert, the Director, says that they have plans to organize another Intermediate union and also an Adult Union. We are glad to welcome this new organization and hope to announce the officers mentioned very soon.

Hundreds of our young people are enjoying the B. Y. P. U. conferences we are holding in the state. When you read this we will have held 42 conferences in that many counties, with about thirty more to hold. We appreciate the co-operation we are receiving and feel that these meetings are proving a great blessing.

Griffith Memorial, Jackson, Reports on General Organization and Study Course

Miss Louise Young, the efficient Director of B. Y. P. U. work in Griffith Memorial church, Jackson, reports that they have reached the General B. Y. P. U. Standard of Excellence. We congratulate them on this fine work. They have five unions now, a Senior, two Intermediates and two Juniors. Their last Officers' Council was attended by 54 officers, with keen interest. They observed Study Course Week and had the best school they have ever had. The "Live Wire" (a Junior Union) took the banner at the close of the school, which was awarded on the basis of attendance, the per cent taking examination and the highest

grades on examination. We are glad to have this good report of the work of this splendid Training Department.

Poplarville Elects New Officers

The Poplarville Senior B. Y. P. U. has elected new officers and we give below the names: President, Miss Robbie Moody; Vice-Pres., C. O. Dickerson; Secy., Miss Ilyene Tate; B. R. L., Emerson Bond; Cor. Secy., Leland Smith; Treasurer, Miss Evelyn Tedder; Chorister, H. J. Aldredge, Jr.; Pianist, Miss Ollie May Moody. We are sure these officers have assumed their responsibility in a splendid way and are leading the B. Y. P. U. in its work in such a way that we will be hearing from them all along.

Was It Your Union?

Here is the report of one union we heard about, and we are publishing it here for the purpose of emphasizing the need for accurate records:

No. enrolled 14, Number present 11, No Secretary report, every member read his part from the Quarterly, No prayer, No Bible drill, President 30 minutes late—REPORT 100% ???

General Report From Kosciusko

Miss Mai Taylor, General Secretary of the B. Y. P. U. Department of the Kosciusko church, sends in a good report. They have 62 enrolled with the following averages: Present 93%, Bible Readings, 74%, Study Course, 64%, Systematic giving 96%, Attending preaching 64%, a general average of 78%. We congratulate them and hope their record will be encouraging to others.

Philadelphia Elects New Director and Also Officers for Senior Union

We are glad to welcome Mr. J. E. R. Saunders into the circle of B. Y. P. U. Directors. This is a very important place in the church life and offers many opportunities of service. The Senior union has elected officers and the following were elected: President, William Beall; Vice-Pres., Coyt Stokes; Secretary, Miss Nannie Pearl Gully; Cor. Secy., Luther Ashmore; Chorister, Bobbie Oliphant; Pianist, Miss Helen Grubbs; B. R. L., Monroe Williams.

Are you observing the first of October and first of April as the time for election of officers?

May

May is designated as BAPTIST RECORD MONTH and the suggestion to our unions is that if your church has not put the Record in the budget, let the B. Y. P. U. take subscriptions for the Record during the month of May. The Record

READ MORE

Reader Leadership

The world recognizes the leadership of readers of good books. Those who read regularly are ever eager to get hold of such books as these two new volumes just off our press.

When Yesterday Was Young

By ISLA MAY MULLINS

\$1.75

In this, another charming story of a Southern girl, you have intense interest as you follow her through childhood and youth, and rejoice with her as she locates the things which count for the most in life. It is a story of yesterday for the girls of today.

The Ten Greatest Words About Jesus

By J. C. MASSEE

\$1.50

This is an unusual study of the person of Jesus. Dr. Massee sets up a court and summons as witnesses those who can testify concerning him. From varied fields they come. An angel foretells his birth. The first disciples give their impression of him. His critics voice their dislikes. The judge who condemned him gives his evidence. These and other authoritative words concerning the Christ, make this book one which the Christian reader will want to know.

BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Ave., No.

NASHVILLE, TENNESSEE

GOOD

BOOKS

ought to be coming to every Mississippi Baptist home, and in many instances all you need to do is to remind the family and give them a chance to give you the subscription. Send the money to The Baptist Record, Jackson, Miss. Write the names of the subscriber plainly.

June

Don't forget that June is DISTRICT B. Y. P. U. CONVENTION MONTH. We are expecting these conventions to be the best ever this year. If you have any suggestions for the program let us have them, as we are making the programs at this time.

This is station I. B. Y. P. U., Kosciusko, Miss., the beehives of the hills, the city where the best B. Y. P. U.'s are broadcasting its aim for 1926-27.

Our delegates have returned from the State B. Y. P. U. and Sunday School Convention, and have put new pep and fire into us so that we, by the backing of our pastor and church, have set our aim high for this year.

Our three Unions' highest aim is to reach the General Standard of Excellence, realizing that there were only four unions in the entire world to reach this standard last year. Our General Leader, Mr. J. C. Max-

well, one of the best in the State, has brought back from the Convention this standard, and we have begun to check off the points to be attained.

Our Union, Intermediate, has a splendid group of officers, namely: Leader, Miss Haynes; President, Moezell Spain; Vice-President, Evelyn Atkinson; Chorister, Eulalie Reynolds; Pianist, Dorothy Bell Sanders; Corresponding Secretary, Earl Guyton; Librarian, Douglas Ford; Treasurer, Otto Spain; and the four Group Captains, Pauline Bradford, Marvin Allen, Robert Early and Beatrice Crawley, all of which have given splendid and entertaining programs. With these officers at the head of our Union we will do more than our share in reaching the General Standard and with no doubt shall reach the Intermediate Standard.

To prove that our aim is true, one of our groups, of which Robert Early is the Captain, was 100% Sunday before last, and our union's grade was 92%. We fell down a few points last Sunday, but next Sunday will be back to 92% or more. We also hope to see the State banner for the Intermediate B. Y. P. U. go to Kosciusko next year.

Our State Leader was here last week and though it was bad weather there were enough present to get

(Continued on page 16)

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON April 25, 1926

Cain and Abel: the First Murder The Lesson Text—Gen. 4:1-15

Introduction. We pass from an account of the origin of sin, in the disobedience of Adam and Eve to the manifestation of it in their children. The terrible sin, of which they were guilty, wrought itself into every fiber of their personality and became a heritage transmitted to their posterity down through the ages. In their first born son, it developed in its most revolting form. This awful tragedy not only discloses the remorseless malignity of sin, but the line of its development. It appears first in the form of jealousy, from jealousy it passes into hatred and from hatred to malignity, from malignity to murder of the most hideous and revolting character, in violation not only of the ties of humanity, but also that of family affection. Sin drives men on to an utter disregard of truth, and all the natural obligation of life. We shall, in the course of our study, see how progress in sin adds to the misery of man's earthly lot, and conscience as the inner voice of God, hounds men to despair.

1. "And the man knew, Eve his wife, and she conceived and bear Cain, and said, I have gotten a man by the help of the Lord. And again she bear his brother, Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground." (Vers. 1-2.) There is some obscurity in the text, as to what Eve really said on the birth of Cain. Whether she said "I have gotten a man by the help of the Lord", or "I have gotten a man, even the Lord". We can never be certain as to what she did really say. The name Cain means, "possession" or "acquisition". It would seem that Eve regarded Cain as a gift from the Lord. Just what significance the name had for Eve one cannot tell. We know the Hebrew people attached the highest importance to names as descriptive of some characteristic in the thing or person to whom the name was given. The name Cain in Eve's mind was in some way related him to the Lord. Whether she saw in Cain a fulfillment of the promise that "the seed of the woman should bruise the serpent's head" has just enough in favor of it to set curious minds to the task of spiritualizing the name. The name of her second son, Abel, means "vapour", "breath". It is not said who gave him this name, nor when. It was given after his death at the hands of his brother, Cain, indicating the brevity of his life.

The vocation of Cain and Abel was different. Cain was a tiller of the soil, and Abel was a keeper of sheep. How odd these brothers were when the fratricide took place we are not told. It would seem that

neither had any family. The implications are that there were other people in that region, though there is no express statement to that effect. The raising of sheep, cultivation of the soil, an established place of worship, the offering of sacrifices, Cain's fear that men would visit blood vengeance upon him to say nothing of where he got his wife, all seem to imply that there was a considerable population in the world at the time when Cain slew his brother.

2. "And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offerings; but unto Cain and his offering he had not respect." (Vers. 3-5.) At what age Cain and Abel had arrived when they appeared with their offering, we are not told. Several years must have elapsed between their birth and the incident here given. They were both now settled men and well established in their chosen pursuit. Whether the offering of sacrifice was a divinely prescribed duty, or a spontaneous tribute felt to be due to God has been a subject of discussion. Men differ and will differ on the subject, as we have no Bible statement on the subject.

The word for "offering" in the Hebrew means an unbloody offering. It is applied here also to the offering of Abel. The respect which the Lord had for the offering of Abel and did not have for the offering of Cain was not due to the character of the offering, but the state of the heart of the offerer. The offering was of secondary importance. Each offered what he had, one the fruit of the field, the choicest, best of the best, of his flock. Abel's offering was made in faith. It was a greater or better offering than Cain's because made in faith. In some way God made known his approvals of Abel's offering and his disapproval of Cain's. The expression of God's approval, in one case, was no more explicit than his disapproval in the other.

3. "And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and Why is thy countenance fallen? If thou doest well shalt thou not be accepted? And if thou doest not well, sin croucheth at the door; and unto thee, shall be his desire and thou shalt rule over him." (Vers. 6-7.) The rejection of Cain and his offering inspired Cain with wrath. He was not only jealous of his brother, but angry with God. The searching scrutiny of Cain's heart comes to fullest expression in the Lord's language to him. Cain is called to a self examination to find the seat of his trouble. "Why art thou wroth?" and "Why is thy

countenance fallen?" Man is inclined to justify himself by throwing the blame upon someone else, and make it appear that his state of mind and the course of his conduct are due to the wrong done him by others. This prevailing custom bulked large in Adam and Eve and has been transmitted to their children. The Lord points out to Cain where the trouble is, "If thou doest well, shalt thou not be accepted?" "If thou doest not well, sin croucheth at the door." His offering was vitiated, not by any defect in the offering, but in the sinful condition of his heart. An acceptable offering comes from an honest heart. It comes from no other. The sin which desecrated the offering of Cain has further designs upon him, crouching like a beast of prey at the door of heart ready to spring upon him. Sin when it has driven man to some foul deed does not retire, but secretes itself, awaiting an opportunity to drive his victim on to a greater enormity. The Lord does not leave man hopeless, and helpless in the presence of the atrocious monster crouching at the door. "Thou shalt rule over him." It was within Cain's power to drive the remorseless enemy from the door to right himself before the Lord, and secure safety for himself. God's helpful provisions for our safety against the assaults of sin are within the reach of man, and are ample to secure victory in every conflict with evil. The Lord seeks to rescue Cain from the terrible crime to which sin was driving him. If Cain will not, God does not, cannot, save him from ruin.

4. The sullen and jealous disposition of Cain in spite of the warnings and entreaties of the Lord now ripens into malice and hatred, and culminates in murder. "And Cain told Abel, his brother, and it came to pass when they were in the field that Cain rose up against Abel, his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother, and he said, I know not, am I my brother's keeper?" (Vers. 8-9.) Cain enticed away to an unfrequented place, as if to hide his crime from the knowledge of men, unmindful of the fact that there is no escape from the eye of God. All places, men and all of the purposes and deeds of men are open to the Divine inspection. Cain, under the impelling of sin is brought down to the lowest level of depravity. There is now no reversal of his course, and no expiation of his crime, and no palliation of his guilt. He has gone to such lengths in sin as to meet the Lord's inquiries with an impudent lie, and an audacious repudiation of his responsibility for his brother's safety. Sin and crime deadens the consciences of men to all the finer sentiments of life, and prompts them to the repudiation of all the sacred relations which make progress possible, or life tolerable. The philosophy of Cain, uttered out of a heart reeking with his brother's blood, would dethrone God and scorn the divine order, and send the world to moral chaos.

5. The insolent and heartless reply of Cain could not clear him of

his guilt, nor settle the score with God. And he said, What hast thou done? The voice of thy brother's blood crieth unto me from the ground. And now cursed art thou from the ground, which hath opened its mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield her strength; a fugitive and a wanderer shalt thou be in the earth." (Vers. 10-13.) God emphasizes the enormity of which Cain was guilty by the vengeance to be visited upon him. There is no mercy shown him by the instruments of justice which are to pursue him. The ground which he had forced to drink the blood of his brother would cry out for vengeance and refuse to yield her strength in response to his toil, yea more, nor tolerate his presence, but would force him to flee as a fugitive and a wanderer. Avenging tongues of fire would burst from the ground, crying out with a thousand voices for vengeance upon the perpetrator of a crime which polluted her with a brother's blood. God's economy is such that nature herself becomes the Nemesis of the crimes of men.

6. Cain had no sense of the magnitude of the crime he had committed. There is no sign of penitence, nor of remorse. His stolid, frozen heart asks no pardon, he has no compunction of conscience, but he quails in the presence of the penalty his crime had brought upon him. "And Cain said unto the Lord, My punishment is greater than I can bear. Behold thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass that everyone that findeth me shall slay me. And the Lord set a mark upon Cain, lest any finding him should slay him." (Vers. 14-15).

This paper is already too long.

CHIPS

"Keep the Bible open and the door of heaven cannot be shut."

Let us read and study the Bible carefully and prayerfully, as written to each reader individually and as if the reader was the only person in the world.

While high thinking may not always prevent low living, it is also true that there can be no high and holy living without high and holy thinking.

If the preacher, preaching to the people, does not preach to the preaching preacher, he might accomplish more good as politician, plowman or peddler.

"It is a waste of breath to talk any louder than we live."

Some of us would say more if we did not talk so much.

—C. M. Sherrouse.

Parson—In dis-maw'nin's offering contribute accordin' to yo' means, not yo' meanness.

COLUMBUS REVIVAL (J. D. Franks)

Our revival meeting was scheduled to begin on Sunday, February 28th, but on account of the flu epidemic it was postponed for one week. Preliminary preparations were made, such as taking a religious census of the city, conducting training classes in soul winning, visits and prayer meetings. Our people were expecting a great meeting.

Mr. P. S. Rowland, of Macon, Ga., was with us the first day of the meeting to conduct the singing. He remained with us eight days, having to leave before our meeting closed on account of a previous engagement with a church in Atlanta, Ga. Brother Rowland's services as song leader were entirely satisfactory. His solos were pleasantly received by our people. They were uplifting. He made no effort to display his voice as a singer, but seemed to be most concerned about getting the message of the songs to the hearts of the hearers. He is a good director of chorus choirs and of congregational singing. He has unusual ability for enlisting and organizing the young people in the singing. We regretted so much that he could not continue with us throughout the meeting. The second week of the meeting the music was directed by home forces.

Dr. J. E. Dillard, of Southside Church, Birmingham, Ala., came to us on Tuesday of the first week of the meeting to do the preaching and to conduct the meeting. He remained through Friday of the second week. Never have we listened to greater preaching. He is not an evangelist in the popular acceptance of the term; that is, he does not attempt to force results through high-pressure methods; he never seeks to manipulate his congregations. He preaches the simple gospel message, reinforcing it by inescapable logic, indisputable facts and apt illustrations, and embellishing it with clearest and most beautiful diction. He believes in the authority of the old Book and how impressively he brings forth "things both new and old" from its sacred pages. While listening to him preach, the exclamation is always present in one's heart, "What a glorious gospel! What a wonderful Savior!" It was a great privilege to sit and serve under his ministry. Personally the series of sermons was a veritable feast to my soul.

The meeting resulted in fifty-nine additions to the church, twenty-seven of whom came in upon profession of faith and baptism. A great foundation has been laid upon which to continue to grow, both in the development of the present membership and in reaching the unconverted and the unchurched. In addition to the work done locally through the church, the daily services at the Baptist Workshop resulted in immeasurable good among the students at the M. S. C. W. We hope to have Dr. Dillard with us again sometime.

The first quarter of 1926 has been a very fruitful period in the work of the First Baptist Church. The

Sunday School organization has been enlarged, revised and revamped throughout. Twenty new classes have been added; one new department has been created; thirty-five new teachers and officers have been added to the working force; a tent has been erected to take care of the increased attendance. Almost every conceivable type of housing facility is being used to take care of the various departments and classes: Tabernacle, tent, garage, hall ways, vestibules, belfry, porch, pastor's home, curtained-off spaces in the auditorium and well-equipped class rooms. Our organization and equipment have been adjusted so as to match our possibilities for enlargement. There have been sixty-nine additions to the church during the quarter (727 in the last four years and nine months). A total of more than \$7,000 in cash has come in through the various treasuries of the church in the last three months, not counting some gifts in materials which have been gathered by the W. M. S. and other organizations in the church or four or five individual gifts to outside denominational institutions amounting to more than \$1,500. Our people seem to have a healthy forward look in their work. We hope under God to see the Baptist cause in Columbus steadily move forward, and to have the greatest year in the good year of 1926 that the old First Church has ever enjoyed.

April 8, 1926.

CATCHINGS

We have just closed one of the greatest meetings ever held in and around this country. Brethren Kyzar and Canzoneri were with us at Catchings from March 26 through April 4. God used these men in a mighty way in our midst. Brother Kyzar brought us great messages at both the morning and night services and Brother "Joe" captivated the hearts of all with the Gospel in Song. Our church, though recently completed, was entirely too small to accommodate the large crowds that came to hear the unadulterated Gospel. There were thirty who came for baptism and fourteen by letter. A number of men reconsecrated their lives to the service of God and scores of young people professed Christ as their Savior.

These men of God are doing a great work and we pray God's richest blessings upon them as they go from place to place. They preach the truth, the whole truth, and nothing but the truth and they preach it as it really is, without all of the frills and fancies of much of our modern preaching. We recommend them to the brotherhood.

Fraternally,

—R. B. Patterson.

SUMNER MEETING

We have just experienced one of the sort of revival meetings that comes once in a generation or decade to the average community. Spiritual results can ill be tabulated and there is a proneness to exag-

geration in reporting revival meetings or evangelistic campaigns, but our consciences would be clear with most anything that might be said about the Summer meeting that has just closed. The preaching was done by C. C. Morris of Ada, Okla., and the singing by Frank Graziadei of The Moody Bible Institute, Chicago. There have numbers of men assisted us in revival campaigns in other days but we have never seen quite the team that these two brethren make, one a busy pastor and the other a man in school. Brother Morris has been pastor at Ada for some seven years and during that time has baptized 999 people into the membership of his church that were converted under his own preaching, not under the preaching of outside help. This record is probably not duplicated in the Southland with but an exception or two. He is a great preacher. Brother Graziadei, a native of Italy, who came to our country as a lad of seven, has the gift of song in a marked degree. He was converted while in the army during the recent unpleasantness. A year ago he was in New York City preparing for the concert platform. He was a member of the choir of the Calvary Church and during a solo in a revival meeting there, he surrendered his life for service and has since been at Moody. We had 63 additions to our church, 7 have united with the Presbyterian congregation, and our town and church have been almost literally made over. The offering for these brethren ran close to \$1,100.00.

—Frank Q. Crockett, Pastor.

SOUTHWESTERN

Dr. R. E. Gaines, Professor of Mathematics in the University of Richmond, delivered the Holland Foundation Lectures at the Southwestern Baptist Seminary beginning Tuesday, March 30, and speaking twice daily through the following Thursday. The subject of Dr. Gaines' lectures was "Guiding the Growing Life".

The first lecture showed the importance of teaching in the Christian religion, this lecture being a background for those that followed. Dr. Gaines was very skillful in selecting apt illustrations to show the unfolding of the child's nature and to present some of the opportunities thus offered for practical religious guidance. He discussed the life of the child from infancy through later adolescence.

The lectures were well attended by the people of Fort Worth as well as by the students and faculty members of Seminary Hill. These lectures gave all of those who attended a new appreciation of the educational task of the local church, and a new inspiration to give themselves to this task.

DERMA

Rev. C. R. Nelson, of Calhoun City, delivered a very able and interesting sermon here today at the Baptist Church, reading the 14th chapter of John as his lesson and

speaking from the following text: "I am the way, the truth and the life and no one cometh to the Father except by me". It is to be remembered that Brother Nelson has been for the last two years at the head of the high school at Calhoun City, and has just recently been licensed by his home church there, to the call of the Master, to go to work in my vineyard for the harvest is truly great and the laborers are few.

Brother Nelson enters into the kingdom work with a very bright future, and gives fruit of every evidence that he will be a workman that needeth not be ashamed, rightly dividing the word of truth and breaking the bread of life to a lost world.

—W. M. Shelton, Reporter.

MEXICO AND JINGO

Mexico is a favorite field. Some Americans have claims on millions and millions of acres of Mexican land; others have good titles to Mexican lands. Mexican mines are enormously rich. Mexican fields are greasy with escaping oil. If we could have war with Mexico, then our big interests could take over all of these things, and when their owners would come to die they would leave us a million here and a million there. Then we would solemnly proclaim their love for humanity.

It is up to the thoughtful American people to see that those who make money out of war, and have made money out of war since war became more than a personal fight between two individuals, and those who hope to make money out of war to the last fight at Armageddon, are disappointed in their desires to bring about national collisions.

Woodrow Wilson attempted to substitute the League of Nations for war, but the musket makers and the armor plate men and the khaki makers, and their sort, did not want this thing to come about. They made common cause with those who had a personal hatred against Wilson and defeated the American plan of going into the League.

The American people will always fight for their honor. They will fight for their country. But they are going to be very slow in getting into a fight hereafter for the benefit of army contractors, sutlers, armament makers and those other people who get rich during the war.

The American people have a better concept of war now than they ever had. But for nine years the dominant figure of the millions of rulers and generals and soldiers that were in the struggle, is Woodrow Wilson—even though he is dead.—Commercial Appeal.

Chester Pieratt, who hails from the land of blue grass and razor-backs, came to town one Saturday afternoon to insert an obituary notice in the weekly paper.

"How much do you charge?" asked Pieratt.

"Dollar an inch", was the editor's reply.

"Gosh! He was six feet tall!"

Education Department

D. M. Nelson, Educational Secretary

W. M. Whittington, President

O. B. Taylor
A. H. Longino,
S. E. Travis
A. S. Botzeman

H. L. Martin
J. W. Lee
F. D. Hewitt
M. E. Moffitt

Mississippi College, J. W. Provine, President.
Mississippi Woman's College, J. L. Johnson, President.
Clarke Memorial College, H. T. McLaurin, President.
Blue Mountain College, Lawrence T. Lowrey, President.

Blue Mountain Blooms

The officers of Feild Co-operative Association, Inc., are encouraged by the many letters which are being received from day to day expressing interest in the educational work which is being so vigorously carried on for the benefit of the colleges of Mississippi.

The proposition offered the college students of the state was unanimously accepted by the faculty and student body of Belhaven College in chapel today, that is, every student in Belhaven College has pledged to raise, for the endowment fund of Blue Mountain College, \$5.00. Every penny of this will be matched by Feild Co-operative Association, Inc. This makes fifteen colleges in the state one hundred per cent complete. State Teachers College at Hattiesburg is planning a Blue Mountain Day. Whitworth College reports rapid progress in raising the money pledged for the Blue Mountain College Endowment Fund. Miss Mary Ella Bennett of Madison Station, Miss., was the first to raise her full amount, while the Glee Club was the first of the College groups to complete its quota.

Encouraged by the enthusiasm and success of the Whitworth College girls, the citizens of Brookhaven entered enthusiastically in a local drive to raise \$50,000.00 as their quota in the \$500,000.00 Endowment Fund for Whitworth College. Their success has been beyond their expectations and it is encouraging to all Whitworth friends and supporters. Amounts varying from fifty cents contributed by a boy in the campaign office to twenty thousand dollars contributed by one of Whitworth's staunch friends leads the Methodist denomination to believe that with the co-operation of all people interested in the improvement of the college facilities in the state, Whitworth will surely get her \$500,000.00 endowment fund.

The girls in blue at M. S. C. W. report success. What one girl does not think of another does, so their pledges will soon be paid.

Not only are the colleges of the state showing a great deal of interest and enthusiasm in the work of raising the Blue Mountain Endowment Fund, but the public schools and Sunday Schools are taking up the work and very encouraging reports are being received from time to time. One Superintendent writes as follows: "I would not have been willing to collect funds from my school children, if I had felt that your organization was working merely for the interest of any one institution, but, knowing

what you have done for other schools, I am deeply touched by the fact that Blue Mountain's time has come. After the money for Blue Mountain has been secured, I hope that you will see fit to give the school children of Mississippi other opportunities to help you in your great work of promoting higher education in our state. You can depend on our school to collect the amount you requested and more". This letter conveyed much of the spirit of fellowship which is being developed among the colleges and the public schools.

The Sunday Schools are showing a keen interest by responding promptly. Blue Mountain has reported \$150.00, Louisville \$175.00, Ellisville \$25.00, and one circle for the Business Women of Greenwood \$10.00.

The Secretary of Feild Co-operative Association, Inc., received letters during the past week from Arkansas expressing an interest in the Permanent Student Loan Fund and the educational work in the colleges. These letters asked for information and expressed a hope that a similar loan fund might be arranged for Arkansas. This is encouraging to the officers of the Association and it is hoped that not only Arkansas, but other states, will establish an organization similar to Feild Co-operative Association, Inc.

Hillman College News

Mrs. Riley, Mrs. Lipsey, Misses Itszelle Cook and Clytte Helms are back from their visit to the W. M. U. Convention at Laurel. They gave interesting accounts of what they saw and heard. They were greatly pleased with the city of Laurel and with the program.

Dr. B. H. Lovelace was back at his regular chapel service this week after an absence during which he held a great meeting in Macon, Ga.

Dr. and Mrs. E. M. Causey and Mrs. Emma Jones of Merigold were visitors a few days ago. They brought their daughters to see about arrangements for entrance next Fall. After inspecting the dormitories they selected and engaged rooms for next session. Since only seventy-five boarding students can be accommodated at Hillman, it is important to engage rooms early.

The Mississippi College boys were invited to Hillman to a "Stute" Reception last Saturday night. The Freshmen were in charge and deserve much credit for the attractive decorations and for the pep and en-

thusiasm they manifested in seeing that everybody had a good time. The Freshmen are live wires.

The question has been asked as to the origin of the word "Stute". The name was applied to the school before it became Hillman College. The original name was Central Female Institute and the girls were first called Institute girls, and later "Stute" girls. The name has been handed down for over half a century.

Mississippi Woman's College

B. Y. P. U. Extensive Work

Rev. S. A. Wilkinson, who is a very wide-awake pastor at Sunrise Baptist Church, planned a B. Y. P. U. Study Course for last week. He was ably assisted in this work by Misses Minnie Oswalt, Annie Averett, Ruth Douglass and Christine Bush.

Parents' Day

Of all the happy and successful days, Parents' Day was the best. On April 10, two hundred mothers and fathers were welcomed by their daughters to their own Woman's College. A very interesting program was given by members of the Junior Class in the morning. Due to the weather, swimming was the only athletic exhibition that was given. But there were plenty of other things to do. The Art Studio was visited, the Home Science Department was a source of interest, some attended the show, while others just sat and talked and enjoyed each other.

A program rendered by the Woman's College Glee Club that night was a fitting climax to such a delightful day. We hope to have many other such days.

Opening of the Pine Burr

Another new Year Book has arrived and is being enjoyed. There was much excitement on the morning of April 10, when the news spread that the Annuals were to be opened. Soon everyone held in her hand another precious edition of the Pine Burr. As each one turned the pages and the faces greeted them, they felt that they were just perfect in every way.

Visit of the Choctaws!

We are always glad to have our Choctaw brothers visit us, and happy were we on Monday night when the Mississippi College Glee Club rendered such an excellent program. It has not been equaled before and we are glad they honored us by visiting our school this year.

HILLMAN COLLEGE FOR YOUNG LADIES

Clinton, Miss.

Best School Location in Mississippi

Member: Mississippi Association of Colleges; Southern Association of Colleges for Women; American Association of Junior Colleges.

Accommodations For Only Limited Number

Every dormitory room filled this session and many girls unable to secure places.

Write for catalogue.

Rooms are now being engaged for next session.

M. P. L. BERRY, President

Miss Annie Williams at M. W. C.

Visitors at the Woman's College are always welcome, but no one has ever crept more closely into the hearts of the girls than did Miss Annie Williams.

On Tuesday morning she talked in Chapel, using as her subject, "The Song of Life". She showed us the beauty of living and the things for which we should strive during this life. Tuesday night Miss Williams met with the Volunteer Band and other girls who were interested. At this meeting she talked of Primary and Intermediate Sunday School work. Wednesday morning Miss Williams delivered her best talk, which was "Love's Ideal". She herself seems to be a typical ideal and in her life we can see the great ideal of Jesus portrayed.

Volunteer Band

The officers for the year 1926-27 have been elected. Arda Stringer, who this year has led in a successful way the Y. W. A., is to be Leader for next year. Ida Branton is Secretary. We are praying that God will truly bless these two that they may have the strength and power from above to lead on to better and higher things for the Master.

Bertie Thompson, Reporter.

WHAT CAUSES BOILS.

Boils and carbuncles are the result of improper diet or infection of the skin. It's sometimes hard to determine the exact cause but CARBOIL will give quick relief. No expensive operation is necessary as one application of CARBOIL promptly stops the pain and continued use draws out the core. Get a 50c box from your druggist. Your money back if you are not satisfied.

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O. B. Taylor,
Vice-President.

East Mississippi Department

By R. L. Breland

"Hushed Voices"

A Meditation.—Sitting alone in my study late at night reading and thinking of the long-ago days, my book falls from my hands and I fall into a meditative reverie. I am forgetful of the present and I hear again the "Hushed Voices" of the distant past. The playmates of my boyhood days, the schoolmates of my yesteryears and the familiar faces and voices of brothers and sisters who have passed to the land of never return—all these came into my sight and hearing, and I was a boy again "just for tonight".

Gazing in reverie at these faces long vanished from my view and listening again in memory to the voices long silent, there arose the most beautiful vision as it came upon the screen of memory out from the past, some of it more than a third of a century ago. Father and mother came upon the screen, I was a boy again round their knees, and I heard their lovely voices calling to me in the most endearing terms. "Oh, for the touch of a vanished hand, The sound of a voice that is still." Touch thou my hand, loved ones, soothe my heart and dry the tears away as of yore!

I followed this picture through the days past and gone as I walked by their side, held them by their strong hands, slept near them on the trundle-bed and rejoiced in their presence ever. But by and by a darkness came over the picture. It was a dreary Friday in November more than forty years ago, quite a crowd of people was gathered at the old country home on the roadside. On a bed in the corner of this humble home there lay a man of some fifty years, pale and wan, yet his face wore the light of Heaven's gleaming. As the sun was nearing the meridian this man raised himself to a sitting position, brought his hands together and exclaimed: "Glory to God, He is calling me!" As the clock struck the hour of eight that night father went on to be with his Lord.

Before going he called his wife and children, one by one, to his bedside and said the last farewells. I do not recall what he said to any of the others, but to me, his baby, his burning words were as clear as if yesterday they were said: "Be a good boy, mind your mother, meet me in Heaven." These were his last words direct to me, and as I saw this picture afresh tonight his

"Hushed Voice" sounded as clear to me and called me to a higher life. Lord, help me to live the better life in Thee.

I turned from this sad scene, another scene came into view and another "Hushed Voice" resounded on my ears. Mother had followed me to the door of the little home where she spent her last days on earth. I was leaving her on the occasion of my last visit to see her before she was taken suddenly ill. As I bade her good-bye she took me by the hand and seemed to look into the depth of my very soul as she said, "Son, I do so much regret to see you leave me this time." Neither of us knew, but I have always believed that she felt it so, that we would never meet again on earth. When I saw her a few days later she was unconscious and never revived. Those last words of hers, though her voice has been hushed for many long days, have come to me over and over, and they come afresh tonight as I sit alone in my study.

Father and mother are gone, and thousands of others with whom I started the rugged journey, but their sweet "Hushed Voices" are ever clear in my memory. They cannot come back to me, I will never hear their real voices again on this earth, but the echoes of their words cheer me along the way home; and my comfort and joy along the way is the cheering thought that soon I will join them—

"Where congregations ne'er break up
And Sabbaths have no end."

Notes and Comments

At this writing the every-church campaign in Yalobusha County is in full swing. The churches are responding nobly to the request for visiting them. Not one has turned us down yet. So far the response to the call for help is being responded to cheerfully. One of our leaders in the county has said that the prospects are that this county will give more than ever in its history.

The New Song Book

Of Universal Acceptance—of Medium Price.

Jehovah's Praise

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8

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JACKSON, MISS.

Our motto is "At least one dollar from every Baptist in the county". Some will give more, some will give less, but we have as our aim that as a minimum. There are more than 2,500 Baptists in the county. We are out for victory, praying for the power of the Holy Spirit.

Clear Springs Church, of which Rev. L. E. Roane is the very efficient pastor, went over the top with a bound. This church has already
(Continued on page 16)



Bee Brand protects the baby!

Flies are filthy things. They carry germs and disease. They are a menace. Keep them out. You can if you use Bee Brand Insect Powder. It will kill every fly if you use it correctly and that's easy to do. It's quite harmless to human beings. It can't explode. It's safe.

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Homes in Clinton. Also beautiful building lots.
MRS. MILDRED WHITFIELD,
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With or without singer.
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Dr. James H. Lipsey announces the opening of offices in association with Dr. John J. Shea, at 1018 Madison Avenue, Memphis, Tennessee.

Practice limited to diseases of the ear, nose and throat. Hours 8-9 A. M. by appointment and 12 to 4 P. M.

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Richmond, Va.

RETURNS TO EVANGELISTIC WORK

Rev. G. W. Riley of Clinton, Miss., will return to the evangelistic work, and is making dates for the year. He has had years of experience in the evangelistic work, and has held over 200 meetings in Mississippi, his native state. Can lead his own music, or furnish a good singer when desired.

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COLLEGE COLUMN

M. S. C. W. News Notes

Noonday Meetings

Our noonday prayer services this week have been the old-fashioned experience meetings. Several members of the Life Service Band have been conducting these meetings, and they have been some of the best services held during the entire year. Zoe Ratliff has served as pianist during the week.

Y. W. A.

The regular meeting of our Y. W. A. was held on Wednesday. Helen Pierce, chairman of the Freshman circle, conducted the discussion. Others taking part were: Marie Smith, Celah Morris, Mabel Reeves. The program concerned Missionary work in Africa. Our Councillor, Mrs. Earl Burris, was with us, and after the program was over she carried all those present over to the "Goose", where we enjoyed refreshments.

L. S. B.

On account of the County B. Y. P. U. Rally on last Sunday our Life Service Band held its meeting at the church in connection with that program. The Rally proved a blessing to all who attended, for the latest methods in B. Y. P. U. dom were discussed. We all enjoyed having Miss Mary Etta Buchanan back with us for that short time.

"The Way Made Plain"

Some of the members of our Life Service Band staged this little playlet on last Sunday night at the Central Methodist Church. It will be repeated on next Sunday night at the Salvation Army Chapel. A synopsis follows: Twelve girls had a little informal meeting where they discussed different points that they thought necessary in telling the story of Jesus to others. The girls gave many things that are important in winning others to Christ, such as knowing the will of God, searching our hearts to see if they are right, the lives we live, by music, cooperation with other workers, perseverance, knowing the word of God, prayer, and then real work. Two girls came to the meeting too late to enter into the discussion and since they did not know the Plan of Salvation, the other girls showed them the way in a few minutes.

Those taking part in the playlet were: Georgia Williams, who sang just before the play, and then also at the close she sang with Ona Hendon; Virginia Miller, Miriam Doggett, Nina Mae Taylor, Gladys Kervin, Rosanel Aldridge, Mildred Paulk, Dora Webb, Neva Thompson, Martha McArthur, Merle Gunnells, Brunette Dean, and much credit goes to Doris Smith, of Kosciusko, who directed the play and had an important part in it.

Visitors Welcome

We were glad to welcome a number of visitors on last Sunday. Among them were Agnes Shipp, Hazel Tanner, Marjorie Causey, Gertrude Patterson, Margaret Hogan, Odell Oakes, Alto Gary, Catherine Shipp, and Mrs. Aldridge, the mother of Rosaney Aldridge. We are

also happy to have our Seniors back with us. Everything looks bigger and better when they are here.

Special Music

Miss Martha Moore Causey sang a special number at the closing period of the Young People's Department in Sunday School last Sunday. And Margaret Ford came to the Workshop one day and led the noon meeting for us. Each of these special features was enjoyed.

"REGENERATION A RECREATION"

John 3:3. Ye must be born again. "How?" I Pet. 1:23-25. "Incorruptible". Must be Recreated. II Cor. 5:17. Eph. 4:23-25. They will not and can not sin. I John 3 Ch. St. John 10:4-30. Luke 11:33.

Notice—This rebirth, this change must be wrought in every individual before he can enter the kingdom of heaven. Rom. 8:7.

Notice—If God were to take anyone into his kingdom that was not subject to his kingdom, with a mind that was at enmity against him and that could not be subject to his law, He would simply perpetuate sin and rebellion. Hence the absolute necessity that every subject of his kingdom receive a new mind.

Notice—Thus it will be seen that God's people are not possessed of a mind that is in rebellion against his law. They are given a new mind, a mind like Christ's, made in the image of him, who created it in righteousness and true holiness.

The highest ambition, the only pleasure is to know and do God's will.

If it were possible that a child of God could fall from grace, he could never renew again. "Why", they have crucified Jesus Christ afresh and put him to an open shame.

If the devil could deceive God's own elect, that would give the devil more power than God himself over his own.

—T. E. Higginbottom.

Philadelphia, Miss.

HOLLY SPRINGS

The Baptist church recently closed a very successful Bible Institute with the following speakers: Dr. E. H. Marriner, Dr. R. B. Gunter, Dr. E. C. Stevens, Dr. W. M. Bostick, Rev. McCloud and Rev. Jacob Gartenhaus. We thank our dear Lord for the great gospel messages and the season of refreshing we have so much enjoyed.

Here in Holly Springs we have Presbyterian, Episcopal, Catholic and Methodist churches. The Methodists have about twice as many members as the Baptists. The Mississippi Synodical College, a junior girls' college, is located about one block from our church. The Baptists have a handsome church building and are spiritual, alive and working for our dear Lord. Have had fifty-two additions since I began my pastorate here. Have three live B. Y. P. U.'s in the church. It is indeed encouraging that such a large number of young people are supporting the work. I am preaching

IN MEMORIAM

A. L. Fitzgerald

Whereas, an allwise providence has seen fit to call from our midst on March 31st, 1926, our Brother Albert L. Fitzgerald, we offer the following resolutions:

1st, That the Crenshaw Baptist Church has sustained a great loss in the going of Brother Fitzgerald.

2nd, That the sudden removal of such a life leaves a vacancy and a shadow that will be deeply felt by the community.

3rd, That with deep sympathy for the bereaved family and relatives of the deceased we express our hope that even so great a loss to us may be overruled for good by Him that "doeth all things well".

4th, That three copies of these resolutions be made; one to be placed on the church minutes, one to be sent to the family, and one to be sent to The Baptist Record for publication.

Mrs. E. H. Rutledge,
Mrs. S. M. Dowdy,
Mrs. A. A. Crawford,
Committee.

April 9, 1926.

Resolutions Offered by Committee

Whereas, the Supreme Ruler of the Universe has in His infinite wisdom removed from our midst our beloved brother and co-worker, Brother S. D. Owen, and

Whereas, the Baptist Church of Mt. Pisgah has lost a most faithful deacon and the state and community a most valuable citizen and counselor.

Therefore, be it resolved by the church in conference that we express our love and appreciation of his exemplary life and faithful service in our midst, and be it further

Resolved, that we extend our sympathy to the bereaved family and his other relatives, and pray that they may look to Him for comfort who has said, Come unto me all ye that labor and are heavy laden, and I will give you rest. To which rest Brother Owen has already departed.

Respectfully submitted,

L. A. Gough,
A. G. Harrell,
Committee.

S. D. Owen

A tribute to the memory of Deacon S. D. Owen, who was born

to larger congregations than I did my first year here. The Marshall County B. Y. P. U. Association was organized in February with Dr. Ira B. Seale president. Pray for us in the work of our dear Saviour.

—G. C. Sandusky,
Pastor, Baptist Church,
Holly Springs, Miss.

LAKE

Rev. S. L. Morris was with me at Ludlow, Hillsboro and at a general meeting in Lake.

Dr. Morris delivers a very scholarly lecture on liberty. No man has ever entertained my people any more than he. The people responded lib-

March 5th, 1857, died Feb. 26, 1926.

Bro. Owen was a consistent member of the Baptist Church for more than forty years. He was active in church work, served as clerk for about twenty years. He first joined Mt. Pisgah. In early life he moved to Shubuta, about 1906. While at Shubuta he was ordained to the office of deacon. He moved back near Mt. Pisgah, taking his membership back to Mt. Pisgah in 1915, where he lived and served until God called him to his reward.

Bro. Owen was faithful and true to God and His cause. He was a life time subscriber to his church paper, first the Alabama Baptist, then The Baptist Record of Mississippi.

The Lord bless the bereaved.

His pastor for twenty years,

—M. Mason.

Mrs. Thomas J. Farmer

Monday night, March 29th, 1926, about 11 o'clock, Mrs. T. J. Farmer went away from the home which she so much loved here, to the Heavenly Father's house. She had been a constant sufferer for many years, but when the end came, it was as she had often expressed the hope to go—without any lingering, helpless illness.

Mary Virginia, daughter of Dr. Frank Thompson of western Copiah County, was born June 26th, 1854, and lived 71 years, 9 months and 3 days.

She became a Christian in early young womanhood, uniting with old Mt. Zion Baptist Church.

On Nov. 9th, 1881, she was united in marriage with Thomas J. Farmer, and they had made their home for nearly 45 years east of Hazlehurst near Strong Hope Baptist Church, of which both have been faithful members.

Mrs. Farmer was always cheery, faithful to the end to her home and its duties, a devoted wife and mother. She leaves her husband and one daughter, Mrs. T. W. Green of Newton, Miss., in loneliness here. But Heaven seems nearer and dearer since "Mother" is waiting where there is "no more death, neither sorrow, nor crying, neither shall there be any more pain". We "sorrow not as those who have no hope", but look forward to the glad re-union in the eternal home "whose builder and maker is God".

—One Who Loved Her.

erally to his appeal for funds.

We believe his speech will do any church or community good.

Yours in Him, —J. L. Hughes.

SELMA, LA.

We are now in the midst of an evangelistic campaign. The meeting bids fair to be a great success.

Evangelist Huntsberry is doing the preaching and B. B. Cox is in charge of the music. Great crowds are coming. We continue through April 25th.

Brother Huntsberry conducted a meeting here six years ago, at which time one hundred and twenty-nine were added to the churches.

J. O. Fogleman.

JOTTINGS FROM LOUISVILLE, KENTUCKY

April 6th was Missionary Day in the Seminary. Our first one in the new buildings. There was quite a large attendance in the general meeting which was addressed by returned missionaries, Dr. J. R. Saunders of China, and Rev. Norman F. Williamson of Japan. Brother Williamson finished his Th.M. course here some years ago and was appointed a missionary to Japan, and is now home on a furlough. He has utilized his home coming in further study, and will graduate May 4th with the degree of Doctor of Theology.

Of all the Mississippians that are here, only 17 showed up for group meeting. We opened our exercise by singing "More Love For Thee", and prayer by Brother W. M. Taylor. President B. B. Hilbun appointed Miss Evie Landrum as Secretary pro tem. in the absence of Mrs. G. H. Winstead. After the reading of the minutes, and the approving of the same we went into the election of officers for the session 1926-27, and elected the following:

President, Howard E. Spell; Vice-President, W. C. Tyler; Treasurer, A. C. Hawkins; Secretary, Miss Evie Landrum; Reporter, Eugene I. Farr; Pianist, Miss Rosalind Sheppard.

While Miss Sheppard is not with us this session, we have good authority for announcing her attendance next session.

Miss Wilma Bucie addressed the Group on "The W. M. U. an Evangelizing Agency". We think that it is the best program of the season. In about 30 minutes she delivered a splendid homily. A "W. M. U." teacher addressing in most part pastors, and in a larger part preachers, she poured out God's message for lost souls, showing how the "W. M. U." could be made very useful to this end. Too many pastors are unfriendly in their attitude toward this organization, is the charge. Her plea was for a sympathetic cooperation based on thorough information on the part of the pastors, for we are all collaborators with God bringing a lost world from sin and degradation to know the joy that is to be had in forgiveness of sin through Jesus Christ, our Lord, the only begotten Son of God.

Dr. P. E. Burroughs, of the Sunday School Board, is meeting with Dr. Gains S. Dobbins' classes in Sunday School Pedagogy and Church Efficiency this week (April 5-10), and also conducting Chapel for us. All his lectures are being well attended and much appreciated.

Dr. Curtis Lee Laws, editor of The Watchman and Examiner, and Mrs. Laws, were with us Thursday, April 8th. In the afternoon of that day, Dr. Laws addressed the student body at Norton Hall Chapel, from 2:30 to 4 o'clock, giving a very interesting account of his trip around the world, as he visited the various mission fields, spending a while with each, consuming 8 months in the tour. Dr. Laws is an interesting and informing speaker, and edits a good paper.

The painter's brush; the electrician's pliers; the plumber's wrench; the landscape gardener's rake; the teamster's plows, scoops, pick-axe and spade, all and more, are doing the various labors that are required to complete the new dormitory, and grounds. The builders are going right on with the two apartment houses to be used by married students and families. When the Southern Baptist Convention meets in Louisville 1927—the "Beeches" will give you a glad welcome and a royal greeting. Give us a trial and see if we don't.

—J. H. Gunn.

PHILADELPHIA

Pastor Evangelist H. W. Ridgeway of Duncan, Oklahoma, and Singer M. E. Perry, formerly State Evangelist Singer but now with the Immanuel Baptist Church, Paducah, Kentucky, as pastor's assistant, are helping Rev. H. W. Shirley, pastor of the First Baptist Church, Philadelphia, in a revival meeting.

This campaign has been well planned and being the first revival to be held in the new \$50,000.00 church building, it is hoped to be the most far reaching campaign in the history of the people.

Rev. H. W. Shirley has done a great work in Philadelphia. When he went into that territory the work was in pretty bad shape and the house of worship was a wooden structure with no Sunday School accommodations for constructive work. The new building is as pretty as any in the state, being built for Standard work throughout and is a structure that would be a credit to any city in the state.

Rev. Ridgeway and Mr. Perry are harnessed in a revival campaign that bids fair to meet all expectations. Mr. Perry, with his solos and ability with choir and congregation, is having a great feast of singing. Rev. Ridgeway is a powerful pulpit orator as well as an old time Gospel preacher.

The meeting will close out the middle of next week some time, it is thought. Great spiritual interest has been manifested and the services remarkably well attended, considering the weather. Both morning and evening attendance has been above the average in every respect.

A. C. FURR RESIGNS

We the committee appointed by the Board of Deacons of the Baptist Church of Houlika, Miss., do set forth the following resolutions:

1. We regret very much to have to lose Brother A. C. Furr as pastor of our church. He has ever been faithful and diligent in the cause of the church.

2. He will not only be missed as a preacher but in all the activities of the church. He has been a constant booster for B. Y. P. U., prayer meeting and the Sunday School, and the W. M. U.

3. Our loss will not be that of Brother Furr alone but Mrs. Furr, Edna, Pansy, Carl and Billy will be missed also. Mrs. Furr organized

the B. Y. P. U. we now have and it has grown so under her leadership that it was deemed necessary to divide it into the Junior and Senior B. Y. P. U.'s. The children have always been faithful to the church and Sunday School and especially helpful with the music.

4. Altogether we regret the loss of Brother Furr and family as pastor and members of our church, we feel sure that the church and the town to which they go will likewise reap the blessings and benefits of wise leadership and the noble influence of Christian lives.

5. Be it resolved that a copy of these resolutions be sent to the Baptist Record and one be spread upon the minutes of the Houlika Baptist Church.

Signed Committee

J. O. Harwood
J. G. Lester,
J. D. Andrews.

FROM BROTHER HUNTSBERRY

Will you please, through the Baptist Record, thank friends for letters and telegrams of sympathy and prayers during my illness in Fort Worth, Texas? Friends from many parts of the state, and churches as well spent seasons of prayer for my recovery. Some individuals ripe in years of Christian graces spent whole nights in prayer. It is not strange, when you know that Christian friends have prayed thus, to understand how I have recovered from two attacks of double pneumonia in five weeks. God help us to use this means of approach to the throne of Grace and power. I am fully recovered and will be in the midst of a revival campaign with the Baptist Church at Selma, Louisiana, before this can get into the press.

At 5th Ave. Baptist Church, Hattiesburg, Mississippi, with Rev. D. A. Youngblood, Mr. B. B. Cox and I are to assist in a meeting April 25th to May 9th. The services will be conducted in the new church plant. Brother Youngblood is doing a great work there.

If I do not get to see you while in the state this time I shall in May at Houston or when I return for other campaigns this year.

May God lead us into the greatest year of our history as Baptists and may we have grace and wisdom to go up and possess the land.

Yours for service,

—E. E. Huntsberry.

SPANISH FORT

On a bend of the Sunflower River, just above where the "Little Sunflower" flows into the "Big Sunflower" in the southern part of Sharkey County is situated the little town of Spanish Fort. Thirty years ago an itinerant Baptist minister, Rev. Wash Ford, who is yet living at Harpersville, Miss., and who is said to be more than eighty years of age, preached the first sermon at Spanish Fort, either in the dwelling of a settler or a small school building. Ever since then Baptists have been worshipping there. On Friday, April

2, 1926, the first Baptist church building was finished, painted, and a new piano installed. Services were held for the first time in the new building on Saturday evening before Easter Sunday this year. On Sunday three services were held in which the following business was transacted:

Deeming it expedient to enter the new building with a new organization, we organized. The first step which seemed to be necessary was a general house cleaning. We began by reading briefly, discussing, and giving scriptural authority for, twenty articles of faith and a church covenant, both of which instruments conform to those usually adopted by Baptist churches in the South. The articles of faith included the direct creation of man, inspiration of the Bible, the fall of man, salvation by grace, election, and other cardinal points of Christianity. Both were adopted.

It was learned that nineteen of our members had joined a certain sect, calling themselves "The Church of God".

The writer has learned by investigation that the above named sect is an offspring of the Mormon church. He, therefore, as pastor recommended that the church withdraw fellowship from those nineteen prodigals upon a charge of heresy. A majority of them were present and no one arose in their defense. One fine lady in the same service, made acceptable acknowledgments, was joyfully received and unanimously welcomed back home. There was no one present who assumed the attitude of the elder brother when the prodigal son had tired of the hog pen and returned home.

We received seven other members by letter and one to be baptized. When the smoke had cleared away, we found that we had left fifty-seven, active, resident members.

Rev. J. W. Hudson of Taylorsville, Miss., has promised to conduct a revival for us beginning the first Sunday in September. Brethren pray for us that after this pruning the tree may bring forth fruit for the Lord. We expect to apply for admission into or rather to be recognized by, the Deer Creek Association and to adopt the world wide program of Southern Baptists.

—W. A. Hembree, Pastor,
Student in Mississippi College.

TESTIMONIAL

Whereas, Rev. Tom Tomlinson has made known his intention of giving up his present pastorate, Griffith Memorial Baptist Church, Jackson, Miss., and

Whereas, he has served faithfully for three years in our city, making his life count for God and making for himself many friends,

Be it resolved that it is with deep regret that we, the members of the Jackson Ministerial Association, see him leave our city.

Dr. H. F. Brooks,
Chairman.
Rev. D. H. Waters,
Acting Secretary.

(Continued from page 13)

given more than its dollar per member. And the good part about the rally there, when it was over and a call was given for membership a sweet girl confessed Christ and will be baptized soon. Giving means life.

Brother T. T. Gooch, accompanied by Mrs. McPherson and her singers, of Oakland, went with the writer out to Leggo Church Sunday afternoon and put on a program. The church will send a nice sum for the work of the Lord. Thank you, good folks.

Pastor J. G. Lott and his band of workers at Water Valley are pushing the campaign in the northern end of the county. Sure the work will be done well, and we are expecting great reports from there. Also the dear old veteran, Eld. H. L. Johnson, is helping, as is also Elders C. T. Schmitz and L. E. Roane.

Every church is to be visited and if any fail to have a part in the giving it will not be because the matter was not put up to them. I confidently expect an offering from every Baptist church in the county. The church raising the largest amount per member is to have special honors in some way at the end of the month.

Some of the special laymen workers in this part of the county are G. E. Denley, J. W. Criss, C. P. Lee, T. T. Gooch and others. Our good women are also adding their strength to the campaign, for which we are thankful.

Eld. L. E. Roane has finished his school in Calhoun County and has located in Yalobusha County and will serve a number of churches here. We are glad to welcome Bro. Roane into our county.

Together with Elder C. T. Schmitz, I have just finished a critical study of the book of Revelation. Oh, the wonderful things that are revealed in there! It is in truth a "revelation", not a hiding. Study with your mind free to get what the book says not to bolster a theory of your own and it will reveal things to you. Try it.

B Y P U Notes

(Continued from page 9)

and give to other members not present an idea of what a real B. Y. P. U. is. This talk from our Leader was so inspiring that one of our girls said that she didn't know there was so much in the B. Y. P. U., and that one talk did more to help her in B. Y. P. U. work than any help she had ever received.

Friends, you have just listened to the finest program of station I. B. Y. P. U., Kosciusko, Miss., broadcasting its aim for 1926-27. We would enjoy and appreciate correspondence from any B. Y. P. U. and assure you an answer. Station I. B. Y. P. U., Kosciusko, Miss., the beehives of the hills, the city where the best B. Y. P. U.'s are.

Calhoun City

Our Intermediate B. Y. P. U. is growing every day. We have just had our Conference here in our new church, conducted by Mr. Wilds and Mr. Davis, which we enjoyed so very much—gave us new inspiration as well as information. We now have a four-square Union, four wide awake groups, with a live wire president.

Watch us grow,

Sincerely,

Miss Russell Cannon,

Cor. Secty.

Mathiston Organizes Junior B. Y. P. U.

A meeting of Juniors was called by the Mathiston Baptist Church, Sunday, April 11, 1926. This was our organizing meeting. Thirty boys and girls, all eager to start, were present. They were divided into three groups with 10 members each. But we find that it will be necessary for us to have four groups, as several boys and girls wish to join who were not present. Now that we are organized we are ready to start for our goal, which is an A-1 Union. We hope to take a week's study course in the Manual this summer. The following officers were elected:

Mrs. J. E. Booth and Mrs. Selmer Mullens, Directors; Valcour Hester, President; Thomas Long Harvey, Vice-President; Rivers Oglesby, Secretary-Treasurer; Evelyn Oglesby, Corresponding Secretary. Our leaders will direct the music at present. Group Captains: Etheline Hester, Virginia Oglesby and Louise McClain.

We will be very glad for Junior boys and girls from other towns to write to us and tell us about your work. And we ask that each Junior B. Y. P. U. boy, girl and leader who reads this will pray for our Union that we may be all that Jesus wants us to be.

Evelyn Oglesby, Cor. Sec.

Clay County B. Y. P. U. Conference

The Clay County B. Y. P. U. Conference met in the West Point Baptist Church on Monday. The afternoon session was opened with the devotional by Mrs. Wright. Miss Mary Etta Buchanan, who has been Church Secretary at Columbus, but is now the State Junior-Intermediate B. Y. P. U. Leader, discussed the General B. Y. P. U. Organization.

During the social hour, the W. M. S. served a delicious plate, while music was furnished by Misses Mary Davis and Ruble Kyle.

The evening session opened with a short prayer and praise service. After a demonstration of a model Union and a discussion of our problems, the sessions closed by Dr. E. F. Wright in prayer.

Kokomo Sunday School

I wish that I might say something about the growth and interest of the Kokomo Sunday School.

I only began my work with these people in January. I don't think I have ever been associated with better people. They are interested in the Lord's work and are pressing

forward in a great way. The membership is increasing from Sunday to Sunday, and workers are endeavoring to enlist every one of our church.

It was my pleasure to fill my regular appointment there last fourth Sunday and it was indeed encouraging to see such interest manifested. This is only a fourth time church, but they are "live wires" in His work.

The Sunday School has an enrollment of 118 pupils and that day we had 118 present: Young Men's Class—27 enrolled, 27 present; Young Ladies' Class—27 enrolled, 27 present; all teachers being 100%. Their aim is to attain the Standard of Excellence by the close of this quarter.

The B. Y. P. U. is progressing nicely, having a good attendance and interesting programs. There is evidence of a great work being done.

The church services are well attended and a spirit of "really wanting to do something" prevails throughout the entire membership.

We have put on the budget system for financing the church and have other helpful plans which we hope to carry out this year.

Pray for us that we may continue to grow in Christ's service.

—D. W. Nix, Pastor.

TUPELO

A meeting that was far reaching in its results was held at Tupelo March 24-April 4. Four of the denominations of Tupelo held simultaneous revival meetings, the pastors preaching in their own houses of worship, and the music being in

charge of the local choir directors.

Before the meetings began a religious census was made of the entire city. With a definite list of prospects in hand work was begun in earnest. Each denomination received a number of additions, the First Baptist Church receiving fifty-six, thirty of the number coming for baptism. The pastor, Dr. D. I. Purser, Jr., was tireless in his efforts and the membership of the church cooperated with him in a wonderful way. His messages were full of the Holy Spirit and were used of God to bring Christians nearer to Him and to convict others of their sin. The attendance, interest and spirit of the meeting were fine. There were additions at every service.

Mr. Paul Ballard, the Choir Director, had charge of the music and Miss Lucile Weaver was pianist. Both are efficient workers and were of great assistance in the meeting. We hope the meeting will be a blessing to the near-by communities as well as to Tupelo, as they cooperated with us in these services in a great way.

The Second Baptist Church had a good meeting and received a number of additions. Rev. J. R. Gullett is pastor.

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